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LEVI T. PENNINGTON

Pacific School of Religion
Berkeley, Calif.

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ON THE HORIZON OF THE CHRISTIAN CHURCH

CHAMBER OF COMMERCE CALENDAR REFORM

The United States Chamber of Commerce has submitted to a vote of its members proposals for calendar reform as outlined by a special committee. The recommendations are: "That the present calendar should be so changed as to bring about a greater comparability in business records for periods within a year and for periods from year to year. That the form which changes in the calendar should take should be determined through international conference. That the government of the United States should participate in an International Conference to determine the form of changes to be made in the calendar." The committee puts forward no specific plan, but a majority favor a thirteen-month calendar. The position of the minority is that "generally speaking, the civilized world does now possess, or is rapidly coming to possess, a calendar enjoying substantial uniformity. The infliction of a new calendar having radical departures from the present, or attempting to improve it, would mean annoyance to millions of people, would bring great discomfiture to great sects which view the present calendar with religious loyalty, and would offer nothing of substantial value to any single business which that business cannot enjoy now, if it will."

CHURCHES TO INVESTIGATE CENTRALIA CASE

Influential churchmen in the Pacific Northwest have become so concerned over the so-called Centralia affair that they have appealed to the Research Department of the Federal Council of Churches to make an investigation of the circumstances attending the incident which resulted in the killing of certain members of the American Legion by members of the I. W. W. on Armistice Day, 1919. The Puget Sound Conference of the Methodist Episcopal Church took the initiative in urging the study. The Washington Conference of Congregational Churches also made a similar proposal and individual churchmen like Rt. Rev. Arthur S. Houston, Episcopal Bishop of Olympia, and Dr. Marvin O. Sansbury, President of the Seattle Council of Churches, have also expressed an intense interest in the matter. Announcement has just been made that the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis will jointly make the study, with the active cooperation of church groups in the State of Washington. The reason for undertaking the inquiry is that new evidence has appeared which raises the question whether the seven men who were convicted of second degree murder and sentenced to terms of from 25 to 40 years may have been unjustly imprisoned. The revival of interest in the incident is due in considerable measure to the efforts of Captain Edward P. Coll, an influential member of the American Legion. The study which is now being planned by the three national church bodies is to be in charge of DeWitt Wycoff, a member of the legal staff of the American Bankers Association, who has been released for a sufficient time to carry forward the inquiry.

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FOR THE DISARMAMENT OF THE SEAS

"Abolish the Battleship!" is to be one of the chief slogans of the National Council for Prevention of War this winter, as voted by this delegated body at its recent Annual Meeting in Washington, D. C., and an editorial embodying and explaining this policy by Frederick J. Libby, Executive Secretary of the National Council, is the leading article in the Council's "News Bulletin" for November. The abolition of the battleship is urged as the obvious economy that would not diminish national security since "the airplane has made the battleship just about as obsolete as the dodo" and since "a saving of $40,000,000 a year" is possible by this measure. The abolition of the submarine will probably be blocked, he says, by the French and Italians, the reduction of destroyers is not significant, and we are apparently destined to build more cruisers instead of reducing them. Therefore, he says, our economy must come in battleships. We rejoice in the definite acceptance by our Government of the responsibility inherent in the General Pact for the Renunciation of War for the development of the means for pacific settlement of disputes, and the "drastic" reduction of armaments, with abandonment of naval competition as a dangerous step towards war. We distrust the principle of "parity" as lending itself to new lines of competition, unless it be inseparably linked with the letter and the spirit of the Pact. It is on the basis of the Pact and in this sense of parity that the naval negotiations between President Hoover and Prime Minister MacDonald have been conducted. The naval parity maintained for more than 100 years on the Great Lakes should now be the universally accepted standard for the disarmanent of the seas.

JOHN ELIOT'S INDIAN BIBLE FOUND

The famous pioneer work of John Eliot as a missionary among the American Indians has been called freshly to mind by the discovery of the original Old Testament which he had translated into an Indian language. The discovery was made in Exeter Cathedral, England, by Rev. W. W. Rockwell, Librarian of Union Theological Seminary, New York, in connection with a recent visit to England. He recognized the volume as a result of his having seen a copy of it in the Seminary library. The book is dated 1661, and is the earliest known instance of the Old Testament's having been translated into a foreign tongue as a means of missionary evangelization. John Eliot's Bible is also supposed to have been the first Bible printed in America and first book in an Indian language.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

A Double Ministration Is Entrusted to Friends

WE WONDER how many read an announcement which appeared on our Outlook and Outreach page last week as made by the American Friends Service Committee; or, how many reading it appreciated its significance. Further announcement will be found on the same page in this week's issue. It has to do with the situation at Marion, North Carolina, one of the textile manufacturing communities in which there have been industrial unrest and strife for several months. As a general result of the bitter clash between opposing interests, a few of the strikers were killed and loss of employment was suffered by many, there being a consequent need of relief for helpless and destitute families. With a view to determining conditions first hand, a representative of the Social Service Commission of the Federal Council of Churches of Christ in America visited Marion recently and went into the situation in company with two or three representative Friends of North Carolina, including the Clerk of the Yearly Meeting. That the situation was deplorable and that relief is needed, there could be no doubt. The questions remained, how would funds be raised and who would administer the relief at Marion?

The Federal Council of Churches was concerned to make an appeal for money for the purpose but for various reasons felt it impracticable for it to undertake the actual work of relief. It was found that the local churches in North Carolina could not do it, they being too closely implicated in the industrial struggle in one way and another. It was agreed both locally and outside, first that relief is needed and second that it should be administered impartially and without prejudice. On being questioned by the Federal Council representative as to whether it would be satisfactory for the Society of Friends to assume the responsibility, Marion people readily agreed in the affirmative. Accordingly, the Federal Council of Churches, from its headquarters in New York, sent a request to the American Friends Service Committee to cooperate with it in doing this much needed emergency work, the latter to distribute the relief on the local field.

It was our privilege to be present at the Service Committee meeting on October 24 when this matter was presented for action. It was seriously considered and freely discussed in its various phases. Although the scope of work involved was altogether different, our mind went back several years to another meeting of the Service Committee when a request came from Herbert Hoover and the American Relief Administration that Friends administer the child feeding relief in Germany. Although the scope was different, the underlying principle was not different. The nature of the service now proposed and the spirit in which it is approached is the same. The casualties of industrial warfare are as serious as are those of international strife, calling for medical care for the wounded and sick, and shelter, clothing and food for the destitute. In both cases bitterness of feeling is the same, calling for a ministry of reconciliation. It is this double ministration that is entrusted to the Friends Service Committee, acting for the Federal Council which represents the Protestant churches of the United States.

While an emergency responsibility such as this is not necessary to justify the continued existence of the Service Committee it does serve to call attention strikingly to the important and strategic work that it is doing. As a matter of fact it is continually performing service just as much needed, though less dramatic than that which is of an emergency nature. American Friends generally do not appreciate this fact. Regardless of the degree to which the reputation is deserved, the Society of Friends has evidently established a considerable degree of confidence as a group of people who combine a spirit of good will with the practical ability to perform creditably difficult and delicate tasks in a world of strife. This is an asset that carries a real burden of responsibility and an opportunity for constructive service, that cannot be lightly held. We need to be awakened to our trust and to a sense of moral and financial obligation which the trust implies. The American Friends Service Committee, representing all American Friends, is the recognized channel through which this responsibility is administered.

Just Remember When Berating Russia

THERE are a few things well worth remembering when one is inclined to berate Bolshevist Russia for its excesses, its sins and its heresies. For example this, from Prince Yussupov, himself a Russian: "The Russian aristocracy lived on other people's work for far too long a time. That is their great historical sin. Perhaps that is why they have been so severely pun-

ished. The revengeful goddess of history has little use for parasites." This observation is as true as striking. History is sadly cluttered up with tragedy suffered by groups who took advantage of their power and privilege to prey upon the helpless and the unfortunate. Power is responsibility, and sooner or later there is always a reckoning. The reckoning came to Pharaoh and his fellow oppressors in the tidal wave that engulfed them in the Red Sea. It came to the privileged classes of France through the fires of the French Revolution. It is not necessarily a political ruling class which may exercise oppressive power. Whenever any group by means of authority, whether economic, social, industrial or political, exploits another group there is a day of judgment ahead. Yes, is is a law of life and society that those who profit must work. Privilege rests upon service. The law may seem to be suspended now and then but it is inexorable and bound to be executed. It is the rule of the home that each serves and cooperates for the good of the family group. The same rule is extended to the larger group of society in general.

Prohibition and Public Morals

By Henry M. Vore

An Address Given at Iowa Yearly Meeting, August 31, 1929

I HAVE been almost unconsciously endeavoring to discern the spirit of this session of Iowa Yearly Meeting. It may be presumptuous for me to suggest it, and I admit that the word I am using has not frequently, if at all, been mentioned in the discussions, but it seems to me that we have been dealing with the *fundamentals* of our faith and practice.

Our spiritual messages have been upon such subjects as "The Meaning of the Blood of Christ," "The Way of the Cross," "Fruit Bearing." Superficialities have been swept aside and we have been introduced anew, as we need to be, to the basic realities upon which our faith rests. In the addresses to which we have listened, we have been shown that our departments of work rest upon a sure foundation, that Friends believe in Peace because Jesus was the Prince of Peace; that he came to the earth to establish his reign of peace, first in our hearts and then among the nations of the earth. We listened with gratitude to assurances that Friends engage in World Service because Christ first served, and taught by precept and example that his way of Life was, and is, a way of service.

I should like to conduct the discussion of the problems having to do with "Prohibition and Public Morals" upon the same high plane. I should like for us to see together, that the proper Friendly approach is not superficial, that it has to do with a state of the heart, with matters of training and education as well as with problems of economics and enforcement of law.

Neither do I think it either wise or necessary to enter into a lengthy discussion of the objections that are made to the justice, or to the efficiency of the prohibitory laws. It would be an affront to the intelligence of anyone whose memory goes back as far as fifteen years, to suggest that there is more liquor used and more drunkenness now than before Prohibition. During experiences including travel by auto over twenty-five hundred miles, attendance for two weeks at one of America's great universities, day after day and night following night on the road and in roadside camps, a visit for a day at Iowa State Fair, and attendance at two American Yearly Meetings, I have seen but two persons that showed the least indication of being under the influence of liquor; and neither of them were at Yearly Meeting, I might say! I dare to say that fifteen years ago, one could not have spent so much as one day of this time and amid these scenes, save only the time spent at the Yearly Meetings, without witnessing five times the evidence of drunkenness that I saw in the whole two months.

Of course it is said that the Eighteenth Amendment was passed too soon, before the country was ready for it. The same might be said with equal truth of the Ten Commandments. If the world had been ready for either the one or the other, there would have been no need for them. That was the reason for the passing of the one and for the giving of the other, the fact that the Nation in the one case, and the country in the other, was not ready. They established a goal toward which we are striving, and which has not been fully reached or realized in either case. I might add that the Ten Commandments have been in force longer than the Eighteenth Amendment and that they are violated as frequently, and with as much impunity as the latter, yet I do not remember hearing any suggestion for their repeal.

Now we must return to the basic principles which underlie our belief in the necessity for temperance reform. We could wish that there might be found, among the teachings of Jesus, statements as direct and as vital, pertaining to temperance, as to peace, and to service for our fellowman. Perfect candor compels us to admit that such are not on record. We believe that if Jesus were upon the earth in the body today, he would speak to the needs of today even as he did to the needs of the day during which he was upon the earth.

To the pronounced materialism of his time he brought a message of spiritual comfort, of the pre-eminence of the things of the spirit over the things of the body. To the oppression of his day he spoke plainly of love for one's fellowman, of service to those in need. To the ignorance of his age he brought enlightenment and inspiration and the possibility of culture. To the militarism of the world in which his life was spent he delivered his message of peace and goodwill to all mankind. The whole spirit of the message of Jesus is undeniably opposed to the things that are brought about by the liquor traffic. Jesus said, "By their fruits shall ye know them," and we well know what are the fruits of this curse of our land. Therefore we know we are in harmony with the plans of God and with the message of Christ when we commit ourselves to this crusade against intemperance.

The approach to this subject, the service we can render most effectually to the cause, is in the line of education or the training of youth. It is conceded by almost every one that the most potent influence that brought about the banishment of the legal trade in alcoholic liquors, was the instruction the youth of from twenty to forty years ago received in the effects of alcohol upon the human system. All of us remember how faithfully our school teachers and others, in school, in Bands of Hope, in Loyal Temperance Legions and elsewhere, taught us the effects of alcohol upon body, brain and spirit. When the generation which received that instruction came upon the scene of action as lawmakers, the doom of the liquor traffic as a legal institution was sealed.

Now another emergency confronts us. The Constitution is amended. Laws of enforcement have been passed. Untold benefits have resulted, and a large majority of those who labored faithfully for this reform seem to feel that the victory has

been won and that there is no further need for diligence. A spirit of indifference has settled over us as a nation, and sometimes I fear as a church, and there are those who fear that the victories won may be followed by defeats even more signal than the victories were.

A campaign of education is needed as badly now as in the time of the past generation. There is no better way to work for the cause of temperance and righteousness than to use every effort to instruct children and others in the evil consequences of disobedience to law. Whether it be done in schools or in Vacation Bible Schools or in Sunday Schools or in temperance societies perhaps is of little consequence so long as it is done somewhere. The laws requiring the teaching in the public schools, that I referred to above, are still in force, but few people seem to know about them. One very signal service that the members of this group could render to the cause would be to see that this law concerning the teaching in the schools is observed. There is not serious opposition to it. It has merely gone by default because people do not realize the need for it.

There stands at the head of this Nation as its President a man who received thorough instruction in the merits of a temperate and righteous life while he was a boy of from eight to eleven years of age. A Quaker minister, long since gone to his reward, taught a group every Sunday afternoon known as the Band of Hope, of which group Herbert Hoover was a member, and in which boys and girls were carefully guided in the ways of righteousness with special reference to the claims of temperance upon them. My positive knowledge of this fact gives me added confidence in him and in his allegiance to the cause.

Neither is instruction in matters that pertain to temperance confined at all to youth. I have already referred to the spirit of indifference that has settled over those who formerly were so deeply committed to the cause. From observations I have made, I am sure that this condition obtains in the Society of Friends as well as elsewhere. To be sure, when special occasion arises, as at the elections last fall, people are awakened out of their false security, but we need to be reminded that while the friends of temperance are spasmodic in their loyalties and their efforts, its enemies are working continuously and consistently for its overthrow. We must admit, too, that sometimes persistent effort, even if silent and almost unnoticed, amounts to more than can easily be reckoned. We remember the fable of the tortise and the hare.

Many of my auditors remember hearing Rufus M. Jones' favorite quotation from the philosophy of William James in which he speaks of "those silent molecular forces" that permeate so slowly and so continuously, until wondrous things are wrought. In that case the forces are constructive and beneficent, and Rufus Jones and William James are "for" them. I shift the emphasis today and dare to suggest that, in the case of which I speak, these silent, permeating forces are directed *against* that which is righteous. The "wets" are using that sort of an approach, while the "drys," when they do anything at all, do it more spasmodically, yet I fear less effectively.

In the pasture on the parsonage farm out at Unadilla, New York, there stands what is left of a rock which I doubt not a hundred years ago stool twelve feet high, of almost solid granite. A hundred summers, the deluge of a thousand rainstorms have passed over it. The frosts of a hundred winters have scourged it. The freezings and thawings of a hundred springs and autumns have ravaged it. A million tiny rootlets have assailed and crumbled it, until today it is little more than a heap of shale and pebbles. Beside it stands a tree. A hundred years ago it was a sapling the size of one's finger. Today it stands, straight and tall, so large and so strong that a workman might fashion from it a mast for a mighty ship. The same elements have swirled about it as have crumbled the rock. The same rains and frosts that destroyed the one have developed the other. Shall our interest in and our commitment to the cause of temperance reform be like the disintegration of the rock or like the growth of the tree?

The "Old-Time" Evangelism

By Milton H. Hadley

I WAS sitting in the home of some good friends and Friends. Various subjects had been considered when there was a commotion outside. A man had arrived to see about a business deal with the head of the house. But the master was fishing for fish. However, the business man sat down for a few minutes. He learned I was a "pa'son" and immediately started on spiritualism with the statement that he and his co-workers prove what I preach, namely, the fact of a future life. Now I disagree with him most heartily in regard to the proof; but his apparently sincere conviction in the matter has left a decided impression.

Since then two thoughts have frequently cropped out. The first is this: if just half of the members of the Society of Friends were just half as enthusiastic concerning their Society as was that business man concerning his spiritualism, there would be no reports showing loss of membership. The second is to recall the statement of George M. Trevelyan in his recent History of England:* "In this first period of its power Quakerism—based on the doctrine of the 'inner light' that is on the direct personal inspiration of each Christian, man or woman—was revivalist in its spirit and methods among the common people, rather than staid and 'quiet' as it became in later generations." And to me this spirit explains the fact which Professor Trevelyan states concerning George Fox's new religion, which was "at least the most original contribution to the history or religion of any Englishman." He says: "His very spiritual and very unorthodox Christianity had immense success among the Puritan sectaries of the last half of the Seventeenth Century."

"Primitive Christianity revived," was a rallying cry of our spiritual ancestors under Fox. They were "Publishers of Truth," "Friends of Truth," and had a message which they saw the world needed. We, too, have this same truth and I venture to say it is needed in the United States in 1929 just as badly as in England in 1656. But somehow many seem to have lost their enthusiasm for this message—or never to have gained much enthusiasm. Possibly too many of us are Quakers by inheritance rather than by convincement.

If one probed under the skin of Paul, they found not Paul, but Christ. I dare say it was impossible for one to sit and talk with Paul, or stand with him on a street corner for that matter, so long as half an hour, and not recognize forcibly that he was a follower of Christ. I know some "Christians" with whom one might associate for years and never so much as suspect it. It likewise seems true that if you talked with a Quaker of the Seventeenth Century very long, you knew he, too, was a follower of Christ, not as the world followed him, but in the true way. For to me to be a member of the Society of Friends means only this—to be a follower of Christ in the true way, for I believe the teachings of our Society more nearly represent the true meaning of his teachings than any other interpretation. To be a good Quaker means to be like Christ.

I recently told a group of people that the Society of Friends in the Middle West is at the junction of two decreasing moving streams: one, the feeling of personal responsibility on the part of the laymen of our Society; and the other, the concern for evangelism. One alone would be bad enough; to face both of them is proving well nigh disastrous. In the days of Fox every Quaker, or at least the vast majority of them, were called to minister for their Lord. Not all to minister in any one way, but each felt he was a definite part of the plan to extend the Kingdom of God. They went among the common people doing "personal work." But now it seems that we are becoming like many others. We want to drop our envelope in the collection plate and say to ourselves, "There, preacher, I have done my part; you do the rest of my religion for me." Possibly it would

* New York and London, 1927, 431. All three quotations on this page.

work in some denominations, but it is disastrous in our Society, for with us the layman has been an integral part. All are priests before the Lord and religion is not left to any certain group set apart for that service. So we need a revival of a feeling of personal responsibility for the propagation of the message of Christ on the part of the Quaker layman.

I do not know how it is in very many places; but where I have been it has seemed that unsaved people rather carefully avoid the ordinary evangelistic meeting. Possibly the evangelist might be so unusual as to attract out of curiosity; but the ordinary revival was noticeable for those who came—the best Christians in the meeting. Now I maintain that if no one else comes, a revival is a good thing. But how are we going to reach the masses? I say we must return to the true "old time evangelism" when the Lord added to the church "day by day those that were saved." (Acts 2:46-47.) The Christians of the year 30 may have been continuing working in a special group, but later in the apostolic church we are led to believe that the members, besides carrying on their usual remunerative occupations, did personal work every day of every week of the year.

When the Society of Friends as a group begins again to interest itself in the spiritual welfare of those with whom the membership comes into contact, and the layman goes about the Lord's business as well as caring for his own, then will we no longer need worry over declining membership and appoint our committees or clinics to diagnose the disease which possesses our membership. And I sometimes wonder if all of our leaders, including the pastors, are setting the example they should be in leading others to Christ. I know one who is not; who has a concern for many to whom he has not yet spoken. May the Lord give us "the tongue of the learned" and the boldness of Peter and John to "speak a word in season to him that is weary." (Isa. 50:4.)

The Deciding Choice

Here an eternal parting of the ways
Is reached, the great divide that marks the fate
Of men who move because they may not wait,
Who choose because they must, which choice displays
An inner tendency, an urge of Yeas,
A clash of wills, one's own in keen debate
With self, a bold decisive step made great
Because revealing purpose through one's Nays.
A great refusal means a greater choice
When guided by a purpose, true and broad,
With universal range and harmony,
In perfect keeping with that Inward Voice
One thinks Divine, and noble men applaud
When choosing helps exalt humanity.

JOHN R. WEBB.

Richmond, Indiana.

Full of a Number of Things

Observations and Comment by David M. Edwards

"The world is so full of a number of things
I'm sure we should all be happy as kings."

SUBSTANTIAL steps towards church unity are being taken in Britain. The most significant one was the actual uniting of the Scottish National Church and the Free Church of Scotland which was accomplished recently in Edinburgh. These two bodies have been moving towards each other for some considerable time. Negotiations looking toward organic unity have been under way for several years. These finally succeeded in removing all substantial differences so that the communicants of both groups, with small exception, voted favorable for unity. It is stated that in so doing but few felt that they had sacrificed matters of conscience.

An interesting sidelight was thrown upon this event at the recent Meeting for Sufferings of London Yearly Meeting. It seems that Friends had sent delegates to attend the ceremonies connected with the actual coming together of the two groups. At the next session of the Meeting for Sufferings several Friends seemed to feel that to have done so was illy advised and that Friends had best have had nothing to do with a matter where people, even though the number be small, were called upon to sacrifice conscience. Some one suggested that only a very small minority could be so designated, wherupon another very pertinently suggested that Friends, themselves, were the "minority" that was giving the movement towards church unity the greatest difficulty. Another Friend wondered which of the united branches in the new Church of Scotland would now bless battleships, as it was the custom for the church to perform in this capacity at the launching of war vessels.

There is in session at this writing a conference of "Non-conformists," as they are called. I refer to the gathering of the three Methodist branches: viz., the Wesleyan Methodists, Primitive Methodists and United Methodists. There is a movement for the uniting of these three into one church, which in the minds of many, seems likely to succeed in the reasonably near future.

SOON BUT NOT YET SAY THE NON-CONFORMISTS

One of the interesting matters considered at the conference of Methodists was that of women ministers. One of the speakers dealt most interestingly with this subject. He said that inasmuch as women were being admitted to the world of culture today as had never been done before, it behooved the church to take cognizance of this fact. In the early part of the eighteenth century there were several women preachers. Wesley scarcely knew what to do with them. He told one of them that she might pray in public and that she might intersperse her prayers occasionally with four or five minutes of exhortation, but that she had best avoid a text or a continuous address.

The conclusion at this Methodist gathering was that the time must soon come when women would be admitted to the ordained ministry; but that the time had not yet arrived.

Another speaker referred to the complaints about the diminishing power of religion. Religion has ebbed and flowed in every period of history. The present age has, however, witnessed five great advances in the cause of religion. These are: (1) the disappearance of the old scientific materials; (2) the end of the old, fiery conflict between science and religion; (3) the definite passing of the old individualistic creed; (4) the end of the old pagan cry, "War is inevitable;" (5) the end of the un-Christian attitude based on such texts as "the poor ye have always with you."

"WAR NOT SO BAD AFTER ALL"

A rather strange thing happened at the Assembly of the Congregational Union for England and Wales. One speaker, (and keep in mind that he was an official in Jesus College, Cambridge University) appealed to the Assembly to

"avoid the callous mentality of the militarist and the ungenerous superiority of the pacifist." So far so good. But he went on to say that "war in history is a real and important factor which has settled things. It made Britain, England, and it made the dominating influences in India British and not French." That statement might prove to the Frenchman the awfulness of war. The speaker found many other complimentary things to say about war. But it was his reference to the teaching of the Gospels about war that was the most strange. "It is idle," he said, "to go to the Gospels for any sayings of Jesus in regard to war sufficiently explicit to settle the matter for the Christian. The most significant saying of Jesus concerning war was, 'Love your enemies'; but by inference this is not so very definite as a condemnation of war. Strange interpretations of scripture are sometimes encountered."

It seemed to me that the statements made by our friend from Jesus College would not go unchallenged. And sure enough they did not. No one in England is better fitted to reply to such a statement in the glorification of war than the one who did reply, namely, Leighton Richards. I wish his reply could be printed in THE AMERICAN FRIEND, but it is too long to appear here. Mr. Richards began by assuming that war and Christianity are irreconcilable. The publication of the Sermon on the Mount as a pamphlet without comment and for general distribution had been prohibited during the war. That alone indicated that war and Christianity could not mix together. Mr. Richards thought it a calamity that at the previous day's session of the Assembly (that of the Congregational Union of England and Wales) a speech had been made which enabled an evening paper in Norwich to publish its report under the heading, "War not so bad, after all." His entire statement was so overpoweringly destructive of the position of "alibying" war which the speaker from Jesus College took, that one cannot report it without reproducing it, and that can't be done here.

FINDS GREAT SERMONS ARE EASY TO UNDERSTAND

More and more I am impressed with the fact that really great sermons are simple and easy to understand. Two reinforcements to my thought in this particular occurred recently. I went to "meeting" at St. Paul's Cathedral one "First Day" morning. Dean Inge was to preach, but for some reason was not present. But another man, a bishop I was told, preached in his stead. Now I was sorry to miss hearing the "Gloomy Dean," but I have no idea that he would have preached more helpfully than did his substitute. It was just a plain, simple gospel message which made one want to live better and work more intelligently. There was no advice, it was not didactic; but it made Christian living attractive and caused one to feel certain that there was a source of power and wisdom by which this could be done.

Another illustration. It was announced that Leighton Richards was to occupy Dr. Norwood's pulpit at City Temple. Remembering his visit to Earlham College, I wanted to hear him again. Here was a preacher, the visible embodiment of his message. He read the two scripture lessons—one in the Old Testament and one in the New Testament in a way that made the familiar words seem new and full of a new power. The message that followed was the sort that makes one go from meeting confident that there is a truth in the fundamentals of Christianity that lifts them far above intellectual controversy into the realm of moral certitude. One felt sure no matter what mysteries he might encounter, no matter what doubts might appear, he would never really question again, in any sceptical attitude of mind, the precious truths of Christianity. Oh, for more simplicity in the declaration of the "Good News!"

BOY, PAGE JOSEPH HERSCHEL

Over in the great reading room of the British Museum, one day, I read, "Psychology began by loosing its soul, then consciousness, then mind, and now has nothing left to busy itself with but mechanical responses to mechanical stimuli." This made me think of a book entitled, "The Soul Comes Back," written by Dr. Joseph Herschel Coffin, now Dean of Whittier College and formerly Professor at Earlham College. I wondered if it could be in the library of the British Museum and went to the catalogue hardly expecting to find it. But, lo and behold, it was listed along with the "Psychology of Personality" by the same author. I filled out the requisition slip and went back to my seat, E. 13, to wait. Imagine my surprise to be told that the book was in use. I have requisitioned scores of books but the first one to which some one else had beaten me was one by the creator of the "Whittier Method" in Education.

R. M. J., DISTINGUISHED AMERICAN SCHOLAR AND AUTHOR

Each Sunday evening in the large Auditorium at Friends House a meeting is held. Some one with a distinctive message is secured for an address. The first one of these meetings for this season was held on Sunday evening, October 6. Rufus M. Jones was the speaker, his subject being "Spiritual Energies." This meeting, occurring at the time Premier MacDonald was in America and being the very day when President Hoover and he were in retirement on the "Rapidan" in close personal conversation, gave the presiding officer, William Nicholson, a splendid opportunity to express appreciation for the wonderful welcome the American people had extended to the representative of the British people. He went on to say that it was pleasant to reciprocate as far as possible the generosity of the American people by welcoming at this meeting a distinguished American scholar and author. It is needless to say that Rufus M. Jones delivered an address of unusual interest, power and challenge.

A CONTINENT OR A CONUNDRUM?

The other evening my attention was called to a lecture to be given at the Y. M. C. A. on the subject, "America—a Continent or a Conundrum?" The lecturer was an Englishman who had been to the States more than once and who had made good use of his opportunities. For the most part he was very fair in his criticism. In fact he was too generous in some particulars. His greatest error was in his comments upon the prohibition situation. He painted a word picture which, on the whole, made the situation in the States much worse than it was in the days of the saloon. At the close of the lecture opportunity was given to ask questions, but not to make speeches. I asked the lecturer if his observations concerning the situation as to prohibition had been made in large cities or in the smaller cities and towns and in country districts. It developed that his notion about conditions had been formed on the basis of his visits to larger cities as he had spent no time elsewhere in the States. Being an Englishman, those who entertained him wishing to treat him hospitably, had furnished liquor so as to make him feel at home. And by the way, one is constantly coming across Americans who tell broadcast what a terrible failure prohibition is in America. It almost always develops that they appreciate the freedom with which they can get liquor abroad. This type of citizen of the United States does great damage to the temperance cause abroad as he gives an untrue picture of the drink situation at home, and causes people to think that prohibition is an entire failure.

How would you like to see in large print the statement that a certain dealer was distiller by appointment to Herbert Hoover? Well, one sees on the window of a certain public house on Holburn Street that the proprietor is Distiller by appointment to His Majesty, the King, and to His Royal Highness, the Prince of Wales. When I saw this I remembered the story of Hoover at a banquet in Canada where he turned his wine glasses upside down. Another Quaker who attended the same banquet and who also turned his glasses, remarked to Hoover

that the two of them were the only ones present who had not sampled the good Canadian wine. Hoover replied, "It is a mighty poor citizen who cannot obey the laws of his country when he is outside its borders."

PROHIBITION AT WORST BETTER THAN LIQUOR AT BEST

After observing with some diligence, and I trust with a fair degree of intelligence, the conditions concerning the liquor traffic in England, France, Germany and Russia, I am willing to let the "wets" picture conditions in the U. S. A. at their worst and still prefer such conditions to what I have seen in these countries. The London "Pub" presents to the observer a situation with implications of the most far-reaching character: the children around the door while their mothers are within drinking; the old people, especially old women, or perhaps the women who appear to be old, who frequent the pubs in the afternoon and who present an almost animal, certainly an unhuman appearance; and later on the crowds of younger men and women mixed together drinking and conversing; the drunkenness one sees on the streets —men taking drunk women home—all this present to the American citizen who lives outside the big cities, a picture greatly in contrast to what he sees at home. Even in the big cities, wet as they are, one sees no such evidences of the curse of drink. I have been in New York City ten days at a stretch without seeing a drunk person or a prostitute on the streets. One cannot walk at certain times of day and in certain sections a few blocks in any large European city, with the exception of those in Russia, without seeing a number of each.

TWENTIETH ANNIVERSARY AT SPRING GARDEN

Spring Garden Street Monthly Meeting was held October 9 at Greensboro, N. C., and proved to be an interesting and profitable occasion. The report from the Glenwood work, given by the pastor, R. H. Melvin, showed many encouraging features in this work which is an outpost of Spring Garden Monthly Meeting, about two years old. A very sucessful series of meetings had just been held by the pastor and John Riley, which resulted in thirty-one conversions and renewals, and twelve additions to the church. The Bible school enrolls one hundred and twenty-five, with an average attendance of seventy-two. This work looks as if it is going to result in a new monthly meeting before very long.

The Committee on the celebration of the twentieth anniversary of the organization of this church reported that three services were held on the 29th of September, a "Home Coming Service," to which all members, especially the charter members of this meeting were invited, to either be present or send letters to be read. The morning service was addressed by Elizabeth Moon, pastor of the Galax, Virginia, Friends Church, and a former member of this church. The service was attended by about two hundred persons, and was much appreciated. The afternoon service was presided over by Manley Hollady, of the local meeting. At this time a history of the meeting was given, and references were made to the work of different pastors who have served the meeting, which list is as follows: Eli Reece, Sarah Harvey, Charles Johnson, Samuel Barnes, John Riley, Nettie Riley, and the present pastor, Murray C. Johnson. Letters were read from Joseph Reece, Charlie Johnson, Nellie Fields Jones, Eli Reece, and Samuel and Vera Barnes. Cora Fields, a former member, but now a resident of Washington State, was present and rendered valuable service. A wonderful basket dinner was served in the grove, by the ladies of the local church. The evening service was blessed by an evangelistic sermon by John Permar, a former member here, and now pastor of Asheboro Friends church. All felt that the day had been one of blessing and renewal of courage.

At the above session of the Monthly Meeting, eighteen members were received by recommendation of the Pastoral Committee; twelve for the Glenwood congregation, and six for the Spring Garden church. Among these we were glad to have Byron Haworth, who was appointed at this meeting as choir director, and Mozelle Cooper as pianist. Murray Johnson presented to the meeting the plans for the city-wide "Home Visitation Evangelistic Campaign" to be put on in January, 1930. The meeting considered this matter favorably, and left the decision of our own part in it open until the next meeting.

The Finance Committee reported the Yearly Meeting Budget paid up to date. Representatives were appointed to attend the sessions of New Garden Quarterly Meeting, to be held here on the 19th of this month. The Quarterly Meeting convened according to adjournment.

The Meeting on Ministry and Oversight listened to a report of the All Friends Conference at Oskaloosa, from Evelyn Haworth. Though Friends had read much of this interesting report, yet the personal touch in the whole matter was much appreciated. The meeting for worship at eleven a. m. was held on the basis of the leadership of the Holy Spirit, several speakers taking part in the ministerial service, and all felt a real appreciation of the oldtime Quaker Meeting for Worship—not because it was Quakerly, but because it was evidently the leadership of the Spirit. The weather was ideal, and the dinner was served in the grove under the gorgeous hues which nature provided, and with the golden sunshine of the October day blessing all. In the afternoon session the usual business of that meeting of the year was transacted, and the meeting adjourned.

SOME XENIA SPECIALS

Rally and Promotion Day was recently observed at the Xenia, Ohio, Friends church with fitting program in which the Junior choir had a prominent part.

The annual congregational dinner was enjoyed by about 100 members when a covered-dish dinner was served in the church dining room. After the dinner, talks were given by E. L. Portis, pastor of the Spring Valley - New Burlington churches, on "What the Pastor Expects of the Congregation" and by Andrew Hutchinson on "What the Congregation Expects of the Pastor." Both subjects were interestingly handled.

The Young People's Group enjoyed a social evening, October 29 when fifty of them appeared at the social room of the church dressed in Hallowe'en costume. The room was decorated in Hallowe'en festoons and ornaments, and the evening was spent in contests and games.

Anna Farr Carey, chairman of the Missionary Committee of Wilmington Yearly Meeting, was present, October 30, at the regular meeting of the local missionary society and gave interesting and helpful information concerning the Friends Mission fields. She herself had been for a number of years a missionary as well as having a daughter at present in West Africa and the very day she was here a grand-daughter sailing for Palestine, all of which made her talk doubly interesting. Lucy Compton of New Burlington, Ohio, Chairman of the Quarterly Meeting Mission Committee, gave a humorous dialog entitled "Why the Missionary Society Failed."

World's Temperance day was observed with a fitting program for the Junior worship period and also an appropriate message at the morning worship hour, by the pastor, Russell Burkett. In the evening, a mass meeting was held in an uptown church under the auspices of the various W. C. T. U. organizations of the city. Mrs. Lem Galreath of Etona, Tenn. was the speaker. The house was crowded to the doors which was a good indication that prohibition is not a dead issue, as some would have us believe, at least not in this section.

All great prayer is born out of intense earnestness and out of a consciousness that only God, through us as a feeble organ of his will, can accomplish what we seek and what we need.—RUFUS M. JONES.

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EDITORIAL COMMENTS

In Appreciation of Our Young Adventurers

SOME three years ago the Peace Caravan project was launched under the auspices of the American Friends Service Committee. It was a novel venture, the sending out of a group of young people by twos and threes over the country to propagate peace sentiment, but it is a venture that has amply justified itself. Students, mostly, were the caravaners, who gave their summer vacations to this pioneer work for their interest in the cause. Their interest was more than casual—they cared enough to make sacrifices and to do something about it.

One cannot read their occasional reports from the field of action, as we have been privileged to read them year after year, without being impressed with the devotion displayed and with the intellectual resources required to meet the various situations as they arose. These young people met all kinds of conditions and faced all kinds of audiences, from friendly to hostile. They had to know their facts in the field of international relationships and they must be ready and able to draw upon those facts on demand. It was their business to be gracious, tactful and convincing. It was a difficult task which put the young caravaners upon their mettle.

Of course no one can accurately evaluate work of this character. There can be no doubt that thousands of people have thus been brought within the scope of the peace movement who before were ignorant of it or indifferent to it. It has been sufficiently successful to attract the favorable attention of other denominations and young people's organizations; so much so that the Service Committee has been asked to furnish from among our young people, expert leaders for youth conferences over the country for the purpose of extending the movement among the religious organizations of the nation. Our young "publishers of truth" are worthy successors of that other group of young men and women who did yeoman caravan work in the Seventeenth Century throughout the British Isles and beyond.

There's Something Righteous In Denmark

FOR several years now, the question of disarmament has been a leading if not the leading political issue in Denmark. The policy has been vigorously championed by the Labor and Socialist groups and as vigorously opposed by the Conservatives and militarists. In this year's elections held in April, in which the proposal to proceed toward total disarmament was the outstanding issue, the principle was upheld, the Conservatives being badly defeated. A popular referendum does not always mean an immediate victory, however, and as might be expected, the opponents of disarmament have been working to defeat the bill in the national legislature. None the less, the advocates of disarmament are pressing the issue hopefully. As indicative of the situation we reproduce two paragraphs from a recent statement issued by the Secretary of the Danish Socialist party:

"The international of the militarists functions in such instances quite as well as the international of the working class. In the great and small military States the militarists are already at work to set at naught, with the help of Danish militarists, in a press campaign, the clearly expressed will of the Danish people . . . . We shall, of course, continue our policy in conformity with the will of the majority of about 100,000 votes for disarmament, and it is precisely the Conservative party, which conducted its campaign in the traditional manner with 'national' slogans, that suffered on this occasion the greatest defeat in the history of Danish conservatism.

"International disarmament is still awaited—ten years after the establishment of the League of Nations. The great majority of the Danish population has declared by its vote that it can no longer wait for others and bear a burden of millions year after year for the sake of maintaining a military apparatus which all experts have declared to be futile."

At the recent session of the League of Nations Assembly at Geneva, M. Stauning, the Danish Prime Minister, made a deep impression when he said in a speech before the Assembly that Denmark had decided to be the first country to disarm. Urging the League of Nations on to action in the direction of arms reduction, he said: "All that has been done in this direction has been exceedingly useful preparatory work. There are encouraging facts at hand that have filled us with hope—the Geneva protocol, Locarno, Thoiry, the Kellogg Pact, the reparation conference and now the Hague convention. We do not underestimate what has taken place, but it seems to me the time is at hand when the League ought to depart from the preparatory stage to action that will bring joy to the peoples and create confidence in the League's works."

Wherein We Have Been "Continuously And Abominably Selfish"

IN no other branch of our legislation have we been more continuously and abominably selfish, declares Charles E. Jefferson, pastor of the Broadway Tabernacle of New York City, as he discusses the tariff in "Christianizing A Nation," a book just published by Doubleday, Doran. "A statesman of a Christian nation is almost sure to scorn the idea of taking into account the welfare of foreign workmen and their wives and children when it comes to signing a tariff treaty with that nation. The stronger nation will dictate terms and get them no matter how unfair or galling. To increase the size of the fortunes of our manufacturers and merchants we have ridden roughshod over the just claims of foreign populations, eager for one thing only, to put money in our purse. When men are in search of raw materials and new markets they fall deaf to the Sermon on the Mount." Dr. Jefferson strikes boldly against the evils of our national life and at the same time furnishes constructive programs toward not only a Christian nation but also a Christian world.

Of the world war Dr. Jefferson says: "The darkest and most

disheartening phenomenon in the last thousand years was the impotency of the Christian church in the World War. Not simply in parts of it, but in its entirety it was a man of straw. The Greek church was good for nothing—absolutely nothing. The Roman Catholic church was paralyzed. The great Lutheran church in Europe hobbled like a cripple, having neither hands nor feet. But it was not more impotent than the Anglican church, and the Anglican church was not more ineffectual than the non-conformist churches. The mighty sects of America were likewise too feeble to keep the United States from slipping into the cauldron of blood. In the presence of this most awful catastrophe of all time the church of the Son of God stood helpless and dumb."

It is often said that another world war will be the cemetery of civilization. It will at least be the cemetery of the church if the latter is war-minded as it was in the last great war.

THE PATH TO PEACE

BY LEVI T. PENNINGTON

Substance of an address given at the All Friends Conference in September

THE fundamental task of the Christian Church, set forth by Jesus, is the getting of living men and women and children into vital touch with the living God through Jesus Christ our Lord, that the life of God may transform them into his image. But there are very many things which the church *may* do, auxiliary to its own great basic spiritual task, and not a few things which the church *must* do or fail in its fundamental mission of evangelizing the world.

Among these essential auxiliary tasks, none looms larger than that of freeing the world from the age-old, world-wide curse of organized warfare among nations. Aside from the single supreme question of individual relationship with God, there is none that deserves to be mentioned in the same breath with this: "Shall Christian civilization destroy war, or shall war destroy Christian civilization?" So far as the human reason can discern, there is no other alternative. We take our choice between these two.

But some one says, "You can't change human nature, and war is bound to continue." To which there are at least two answers. One is that human nature is one of the most fluid things in all the world, changing constantly for better or for worse. But a second answer is probably more fully satisfactory. You do not need to make a great change in human nature in order to eliminate the slaughter of international warfare, any more than you needed to make a great change in human nature in order to abolish the duel, or slavery, or any of the other things which were once respectable but are now out of caste forever.

But the final argument with many is this: "God's word definitely predicts the continuation of war to the end." Well, the destruction of Nineveh was also predicted with great definiteness, both as to fact and time. If out of this book of Jonah, which in some ways is the apex of the revelation of grace in the Old Testament, you get nothing better than a big fish story to fight about, then in my judgment you are dishonoring the Word of God. The book of Jonah fairly shouts to all who are not stone deaf that God does not will and ordain inescapable evil, for Nineveh nor for the world; but that individuals from the king on his throne to the beggar on the dunghill, fierce foreign cities or prophets of Israel, tribes, states, nations, and all God's world may have at his hand the best he has, if they will be "willing and obedient."

Let's have done forever with the pessimistic attitude of the worshippers of a little God. Let's be true followers of him whose glory as "The Prince of Peace" was seen centuries before his star shone in the East; whose advent was hailed by the peace song of the heavenly host; who pronounced the divine blessing upon the peace makers; who departed from his disciples with the assurance of his peace left with them; who commended us, through his greatest first century representative, to follow after peace, in the same verse in which we are enjoined to follow after holiness, and concerning whom it was written by his greatest prophet, "Of the increase of his government and of *peace* there shall be no end." Let's work for peace in confidence that we are seeking for that which is in the will of God for his world which he loves.

It is always important that we work for peace—we of all the peoples of the earth. And while it probably seems to the thinkers of each generation that they live in a particularly crucial time, one finds it hard to think of any preceding time when peace activities were more important or more promising of big results than today. Following many another great peace achievement, the Briand-Kellogg Multilateral Pact renouncing war is the most hopeful thing in the world's progress toward peace since the birth of Jesus. There has never been a time when peace efforts promised so large and so gratifying results. We shall almost certainly determine the final attitude of the civilized world toward war in the next twenty-five years, probably in the next fifteen, quite possibly in the next five.

Some of the paths which the world has followed—greed, imperialism, competitive armament, pagan diplomacy—these and others lead definitely away from peace and toward inevitable war.

There are other paths which lead toward peace, but do not go far enough. Arbitration treaties, mediation, the Hague tribunal, the World Court, the League of Nations, the Briand-Kellogg Pact—all these and others that might be named are paths leading toward peace; but they do not go far enough to insure the end of war as a means of settling international differences.

"Peace must be made in the hearts of men," says Herbert Hoover. If the world is to come to a place of permanent peace, a three-fold task confronts those who would lead the world along the only road which will get us all the way.

And the first and in some respects the hardest part of this task is intellectual, the getting of facts before mankind, compelling the hundreds of millions, in whom rests the ultimate governmental authority, to *know* and to *think*. Statesmen cannot ultimately make world peace. This must be done by the masses of men.

A proneness to forget is the perpetual difficulty, which it is our perpetual task to conquer. One generation fights and suffers and learns its lesson, at least in part. And then the next generation forgets it, and has presently to learn it all over again by the path of blood and suffering. And it will continue to be so until the friends of peace discharge their intellectual responsibility. We must not let the world forget, though it wants to do so.

This intellectual war on war should be, as I see it, waged from every possible angle.. There should be no place to which an evil thing can fly and be safe from our attack; no place where a great good can be taken where we shall not pursue it.

Logically, it is easy to attack war as an institution. What can be more logically unsound than to turn from reason and the weighing of argument to the arbitrament of the sword, determining matters not by right and justice, but by brute force, giving the advantage to the strong and the unscrupulous? Who can hope for justice and right when the

issues are determined by poison gas and other products of devilish ingenuity?

Biologically, it is easy to show to a thinker that war is unsound. It calls for the biological best, and kills them off by the tens of millions, leaving the biologically unfit to propagate the race.

Utilitarian arguments appeal to many. It is not difficult to show how futile most wars have been, and how easily any good results which have apparently been wrought by some wars could have been better achieved by other means.

Many can be touched by the humanitarian argument for peace. The price which war exacts in human life and human suffering is so great that it is hard to conceive of commensurate results.

Some are amenable only to the economic argument. A single war which cost more than the total pre-war wealth of the United States, the richest country on earth, ought to convince them that we cannot afford war.

The moral argument appeals to many. It is no accident that human life is so cheap, human virtue so declined in value since the World War. You cannot teach a hundred million Americans to hate and to kill without producing a moral bankruptcy from which our children's children will be suffering. No wiser thing was said during the war than by that doughboy who wrote home and said, "The Christian churches of the world should declare a moral moratorium."

The avenues through which this intellectual task may be brought to accomplishment are many. Many a boy in the home is given a definite bent toward war who might have been made an ardent supporter of peace. It is no accident that the present President of the United States favors peace, and is using all the powers of his great office toward preparation for peace rather than preparation for war. His Quaker preacher mother taught him peace before the jingoes ever got to him.

There is tremendous opportunity in our schools, both public and private, to build up in the minds of the young the sort of intelligence which will make the folly of war eventually impossible.

There is no limit to what can be done for the people of the church through that organization. When the Christian church measures up for a generation to its responsibility for its own, war will end.

Old and young can be reached through the press, and should be so reached. The religious press is awakening more or less to its responsibility. In some quarters Friends are getting much excellent peace material to thousands through the secular press. Many an editor will welcome such material, and some whom we should expect to be hostile.

The second part of our task of bringing the world along the path to peace is an emotional one. It is not on the basis of pure reason, and often it is not on the basis of reason at all, that a young man decides to enlist in the fighting force of his country. The waving of the flag, the stirring strains of music, the swing of the marching column, the adulation of young womanhood for the boys in uniform—all these stir a young man emotionally, and he enlists, for a cause of which he knows little and often cares rather less. We must learn to make use of this emotional appeal.

The third part of our task is volitional. We have heard much in the past two decades about the will to power and that sort of thing. Well, we must arouse in the hearts of men by the millions a great *will to peace*, or all the peace treaties in the world will presently be mere "scraps of paper."

In all these favorable opportunities and through all these works which any other may rightly use, our supreme ground for our stand for peace is not logical, nor biological, utilitarian nor humanitarian, economic or ethic, but religious.

The Quaker attitude on peace is best supported, not by proof-texts, not by specific words of Jesus, but by the whole trend of his life, the nature of his spirit, the character of his ministry, the force of his example, and the inevitable result where he is made Master and Lord.

Fox understood this when he stated that the Quakers lived in the power of that spirit which takes away the occasion of all wars. It is this supreme devotion to Christ which alone can maintain the Society of Friends in the place of spiritual leadership in the peace movement which has been ours, which should continue to be ours, and which we shall abandon only at our own peril and loss.

Earnestly do we hope that this time may never again come to us. But if it does, may we realize how lightly to value our own liberties or our own lives in comparison to the supreme devotion which we owe to Christ. And that it may not come to us nor to the world, this time when the nations of the earth shall be plunged again into the abyss of war, let us do our best to hasten the day when "nation shall not lift up sword against nation, neither shall they learn war any more."

SELF-SUFFICIENT EMPIRE OR FAMILY OF NATIONS?

BY DAVID M. EDWARDS

TO USE a much-worked word, the "fundamental" problem of world peace may be said to be the ambition on the part of each nation to establish a "self-sufficient government" or "empire," to use the word of H. G. Wells. While this is not a new desire on the part of nations, it is today receiving a new impulse and its significance for this day of increasing world communication and of world participation in almost every part or activity of our common life, is much greater.

The movement toward nationality is constantly more pronounced. This impulse received a most vigorous boost at the close of the World War when the principle of the "self-determinations of peoples" was brought to the fore, and resulted in the realignment of peoples and the establishment and re-establishment of governments on the basis of nationality. Then, too, the modern methods of rapid and universal transmission of thought, including a good amount of political propaganda, are causing the awakening of peoples in the so-called darker corners of the earth; so that not only is the spirit of nationality growing by leaps and bounds among the older and more enlightened peoples, but even in Asia and Africa this ambition is spreading.

Another force is working; namely, the effort of governments to get control of the raw materials of the earth. Iron, coal, oil and other commodities are thought to be essential to the achievement of "Self-Sufficient Empire." In order to get, hold and control these raw materials, military and naval equipment is essential and tariff or "safe-guarding" legislation is necessary. And this principle, when once adopted, becomes, or has the tendency to become, the guide to the activities of all the enterprises and departments of that which goes to make up the daily life of a people.

As a result of this rapidly growing principle we have today a situation which is a cause of concern to anyone who will give it careful and serious thought. Let us see what it is. Here is the United States claiming to be self-sufficient, or approximately so, and pursuing a policy of tariff legislation, enforcement of the Monroe Doctrine and isolation and military protection, calculated, not only to hold that already gained, but to push on further toward the achievement of "self-sufficiency" and world control of raw materials.

Similarly, we see Great Britain, with

her far-flung dependencies and colonial possessions, moving on towards an empire that will be self-sufficient in any exigency, needing to increase her "safeguarding" legislation, making it protective to the interests of those countries belonging to the Empire and is diligently following after the ideal of the "Self-Sufficient Empire." Recently we had one of England's foremost statesmen, Sir Austin Chamberlain, ready to "choose the League of the British Commonwealth in preference to The League of Nations." This ideal of a "Self-Sufficient Empire" on the part of Great Britain also requires naval armament that on any other basis would be ridiculous. This is what makes any difficulty there is in a speedy settlement of "parity" between Great Britain and the United States.

Still further, we have the ideal of the United States of Europe coming so rapidly to the fore in the thought of European citizens and being espoused by Europe's most dramatic, if not strongest statesman, M. Briand.

And the principle of "Self-Sufficient Empire" will not stop with these three, but will extend to the Orient—to Russia (for Russia is essentially oriental), China, Japan, (in fact it is already an ideal of Japan), and finally to Africa.

This is no idle dream. It is already in large measure accomplished—perhaps not in quantity, but surely in quality—and is so much a part of the thinking and policy of existing governments, so much an ideal of undeveloped governments and peoples that it is potentially accomplished. Indeed one hears now of the "United States of South America." England has acknowledged the invincibility of this ideal by recognizing the national independence of Egypt only within the last few weeks.

Now it is manifestly impossible for such formidable aggregations of people as the units mentioned above, all pursuing the ideal of the "Self-Sufficient Empire," to go long without a clash, unless a new conception of the "Family of Nations" be grasped and utilized. No longer can a unit of the peoples of the earth, occupying a section of its surface, follow indefinitely the ambition to become possessed of its raw materials and to become self-sufficient, and avoid running counter to some other unit of peoples with the same ambitions. Modern methods of transportation, modern application of machinery to the world's work, modern ideals of the division of labor and the principle that a people should devote itself to that activity for which it is best adapted—all these require a new conception of the "Family of Nations" not yet grasped in any workable form by the leadership of the governments of the world.

Two hundred years ago all the people of the earth excepting those of one country might have perished without in anyway seriously affecting the daily life of the surviving citizens; but not so today. Even a casual consideration of the markets where the products of any one country or any one factory, for that matter, are sold; of the broadcast investments of those who have means; even a brief review of the source of the articles and provisions of everyday use, will show that this condition exists no longer. The patriotism of a people expands as the field of the activities of its government expands.

The ideal upon which this ambition for a "Self-Sufficient World Empire" rests is antiquated. It must be superseded by a new ideal for which I can find no better name than the "Family of Nations."

The implications of such an ideal are revolutionary to the thought of the isolationist or of the thoroughgoing "self-sufficient" devotee. It means that every law related to the externals of a nation must be formed with other nations in view. In fact it means, when carried to its logical conclusions, that laws related to the inter-affairs of nations will be drafted in a Parliament of Nations, and that all such legislation will have as its objective the assignment of each unit of peoples to that task for which it is best fitted and by the faithful performance of which it can best serve the entire family.

London, England.

ZIONISM AND PEACE IN THE EAST

BY KHALIL TOTAH

WITH the air full of all sorts of news, theories and mis-statements about conditions in Palestine, it may be apropos to make this attempt at clearing up the situation for American Friends.

Perhaps the reports about Palestine are something like the news from Europe about Mark Twain's death. To deny the truth about the cable dispatch about his death, Mark Twain wired the paper in America that his death was "exaggerated." The same applies to Palestine. Thus the American Friends will do well to discount much of what appears in the press. It appears that the Jews are not using moderation in their intense propaganda. A responsible British official who had tea with us the other day was appalled at the audacity of the Zionists to go to such extreme limits of misrepresenting, coloring and exaggerating the situation. The Arabs are not barbarous, savage and blood thirsty. The reports of mutilation in Hebron have been found false by official inquiry. Almost as many Arabs were killed in this "rumpus" as Jews. Neither Jews nor Arabs, moreover, are more brutal and inhuman than the New York and Chicago gangs. And this so-called "massacre," dastardly as it is, does not aspire to be classed with the frequent butcheries in Europe and race riots in America, to say nothing about the brutalities of the Great War.

It may be interesting to go into the causes of this outburst of passion. To beg the question I may say it is Zionism. This is the whole question in a nutshell. Zionism and that is all.

The Jews want Palestine. The mild ones among them say they want a cultural national home, a place where a Jew may feel at home, a spot where he will not meet with social discrimination, a land where club doors are not slammed in his face, a country where Hebrew will be spoken without an apology, and finally a Jewish atmosphere with Saturday for the Sabbath and Kosher food for the main diet. These mild Jews might tolerate the Arabs as "hewers of wood and drawers of water." But there is another brand of Zionists. They are the fire-eaters. These want a Jewish Commonwealth and a Hebrew state with a Jewish army, and all the trappings of a government. Palestine must be as Jewish as England is English. It is Militant Zionism and Hebraic dominance with a vengeance.

Great Britain issued the famous or infamous Balfour Declaration in 1917, creating a "national Home" for the Jews in Palestine. Only the future will know just why Britain did that. In our ignorance we merely make guesses. Some of these conjectures are Britain's need of Jewish finance during the war; Jewish man power for allied armies; allied desire to alienate German and Austrian Jewry, banks, et cetera, from the Central Powers. It is said that Lloyd George believes in the fulfillment of prophecy, and by giving Palestine to the Jews he was becoming an instrument of the Divine Hand. Genuine sympathy for Jewish aspirations and their persecution in Europe and America are given as causes. It is difficult to analyze the motives of a distracted Cabinet in times of war; but it may be safe to state that all these combined were the causes for promising Palestine to the Jews. So far so good, but—

Britain perhaps forgot that Palestine is inhabited by Arabs. Even after a dozen years of Zionist propaganda, immigration and activity, the Jews in Palestine are not more than about an eighth of the whole population. This aggressive minority of, say one-eighth, wishes a political, social, economic and cultural domination over the remaining seven-eighths. This Jewish minority—or a fraction of it at least, sometimes behaves so impudently and recklessly that fire like this flares up. How would Americans feel if a German or an Italian minority attempted to rule them, impose on them northern German or Italian culture, ride rough shod over everything they call dear and aspire to dispossess them of their country altogether? Just see how California treats Japanese immigrants and how America, in general, looks on Chinese and Indian immigration. The Arabs in Palestine as well as in the whole Near East view the Jews in this same light. The latter want to introduce into Palestine a different language, a different religion, a different culture. This new culture wishes to replace and dispossess the existing one. Under such conditions as these, is there any wonder that the Arab blood reaches the boiling point?

Without resorting to detail and incident, this is the main issue between Jew and Arab members of one glorious race which has contributed much to civilization. In this struggle the Jew is favored with British bayonets and streams of gold from Europe and America. The Jews are more sophisticated, and have superior cunning. They practically control the distribution of news from Palestine and they can yell more loudly. All this time they are appealing to the sympathy of the world, although they stop at nothing in the way of violence. If they can commit so much violence when they constitute one-eighth of the population, what wouldn't they do when they are in the majority?

As to Britain, one wonders how long she will deem it wise to back Zionism by force of arms! Both Britain and the Jews contend that Zionism is a stroke of idealism and a cultural venture. One again may well wonder whether idealism could be fostered by bayonets, machine guns, armored cars and bombing planes!

Politically speaking, the Palestine Arabs may be a negligible factor, but Arab sentiment for Palestine in Mesopotamia, Trans-Jordania, Arabia, Syria, Egypt and wherever Arabic speech is heard is a political factor quite worthy of attention. This is to say nothing of the religious factor which involves about seventy million Moslems in India. Great Britain is not running a Sunday School picnic in the East. She is astute, calculating and far-seeing. She will realize in time, perhaps, that peace in the whole Near East as well as in the Moslem World is more to be desired than satisfying Zionist ambitions. It is the opinion of many well-informed and serious people here, that if Britain persists in sending troops, battleships and all instruments of destruction to the birthplace of the Prince of Peace, there will be no peace for her in this part of the world.

Personally, I am in sympathy with Jewish cultural aspirations. If they want to produce another Isaiah, another Amos, that would be a real contribution to the world. But to seek a political domination by force of arms; to drive away the Arabs who have been here for over thirteen centuries; and finally to outrage the sacred feelings of millions of Moslems is nothing short of a crime. Gross injustice to the Arabs cannot be even justice to the Jews. In closing I am reminded of the words of Amos, who on a spot three miles from Ram Allah enjoined his people to "let justice roll down like water and righteousness like an everlasting stream."

IMPORTANT FINDINGS OF THE NATIONAL COUNCIL

BY MURRAY S. KENWORTHY

THE scrapping of all battleships and a reduction in the number of ships in all other classes—cruisers, destroyers and submarines—for all navies of the five leading naval powers will be accomplished if the recommendations of the delegates at the Annual Meeting of the National Council for the Prevention of War are carried out. The meeting was held at Washington, D. C., October 29-31.

This may sound like an idle dream, but is it? There are reasons for believing that just that may be accomplished in the not very distant future. Naval experts have been thinking out loud and there were those who overheard—that in the only great sea fight of the "World War" the battleship was a great disappointment. There are rumors that under modern conditions the battleship is considered by naval experts to be worse than useless. A famous American Admiral is quoted as saying that in the next war the best place for our battleships will be as far up the Mississippi as they can get. Of course in time of peace they may make nice homes for certain officers and men, though somewhat expensive—for it is said that it costs many million dollars a year to keep them in commission.

When one of these slow moving Goliaths of the sea goes forth to battle, a certain number of the fast cruisers must guard her, then a group of destroyers must guard the cruisers and a proper number of submarines must guard the destroyers. Even then airplanes—but a brief report cannot go into details, and this question of "Naval Reduction" was not the only question discussed; but the discussion of that question certainly did make its appeal.

The second topic was "Military Training from the Standpoint of Health and Education." Here it was shown that the great authority on Physical education, Dr. Sargent of Harvard, discovered that certain students from the Boston schools were particularly deficient. Upon investigation he found that they were from schools having military training. We were told that at West Point a complex system of physical training has been developed to supplement, and even correct injury done by military training. In other words it is now certain that military training unless supplemented and corrected, is a positive injury not only to high school students but to adults.

Under "Methods of Peace Settlement" faculty members from Columbia, Princeton and Harvard discussed such topics as "The Pan American Arbitration Treaty," "The World Court and the Root Formula," and "Advisory Opinions."

Secretaries and representatives of a number of Peace Societies reported what their organizations were doing to educate the public for peace. This session was most interesting in that it revealed the fact that although there are many organizations in the field each has a big program planned for a special field with little or no overlapping. That where overlapping does occur there is hearty cooperation.

At the banquet held in the Y. W. C. A. on Wednesday night there were five speakers, natives of or representatives of five nations: England, Germany, China, Japan and Mexico. It was a banquet with food from abroad in more ways than one.

Thursday morning's program listed the important theme, "Implementing the Pact." Here the proposals for an embargo on arms offered by various Senators and Congressmen were explained, in most instances by their authors, either in person or through written statements. Various "Pacts" and "Regional Understand-

ings" along with some of the "Legal Aspects" of the problem were presented by experts.

The National Council is to be congratulated on its good fortune in securing so many able spokesmen. It would be worth while to list the names of the experts who were present for these discussions but the list would be too long. Conferences under such guidance are well worth attending.

In brief summary, findings were adopted and recommended as follows to the affiliated organizations of the National Council:

The London Conference was held as an event of major importance and our government was urged to seek, as consistent with its pacific and economic policies, the abolition of the battleship and the reduction in other classes of naval vessels—cruisers, destroyers and airplane carriers.

Whole hearted support of the prompt adherence of the United States to the World Court on the basis of the Root Protocol was recommended.

The Council commended the action of our Senate in ratifying without reservations the important Pan-American Treaty of Conciliation. It recommended further that the Senate be urged to supplement this action with ratification, also without reservation, of the Pan-American Treaty of Arbitration, signed by Secretary Kellogg and Charles Evans Hughes in behalf of our government and now in the hands of the Senate Foreign Relations Committee.

The principle embodied in resolutions now before Congress placing an embargo on the shipment of arms to nations at war was supported.

The Council recommended that affiliated organizations be alert to take effective measures in opposition to all proposals for conscription, and in particular to the Reed-Wainwright bill, which it considers as a war measure out of harmony with the policies which our government is loyally seeking to develop in fulfillment of the general Pact for the Renunciation of War.

A regional understanding with Mexico, similar to that which has existed with Canada, was urged.

The Council recommended endorsement of the proposal of Representative Griffin to divorce admission to citizenship from any requirement as to bearing arms.

As an essential step toward the renunciation of War and as a means of furthering the President's program for reducing military expenditures, the Council recommended that affiliated organizations seek the elimination of military training from high school and the removal of the compulsory feature in civil institutions of higher learning.

Since both the United States and Russia are signatories of the Kellogg Pact and are committed to the principle of seeking settlement of all disputes by pacific means; and since non-recognition is being used in Russia and elsewhere to promote militaristic developments based on suspicion and fear; the Council recommended that our government be urged to take steps to re-establish diplomatic relations with the Russian Government as advocated by the Chairman of the Senate Foreign Relations Committee.

THE POWER OF PROPAGANDA

BY JOHN H. LEHMAN

Oration Winning First Place in National Contest of Intercollegiate Peace Association in 1929

WHEN James Gordon Bennett stated that the function of the newspaper was, "not to instruct but to startle," he began a new era in the newspaper world. He distinguished his two types of news in this manner. The lighter vein need only arouse wonder and delight, while the heavier kind must deal with sex, mystery, violence, suspense, or conflict. From the press this type of journalism has come until its growth and power is recognized as a great world problem. This type of journalism has brought into existence a new word. The word describes the means by which selfish ends are gained, by which wars are waged, and by which the ideals of a progressing humanity are increasingly defeated. That word is *propaganda.*

Harold D. Lasswell, Professor of Political Science at the University of Chicago says, "Propaganda is concerned with the management of opinions and attitudes by the direct manipulation of social suggestion." General Ludendorff, whose observations on propaganda have won general recognition, has written, "Good propaganda must keep well ahead of actual political events. It must act as a pacemaker to policy and mould public opinion without appearing to do so."

The power of propaganda and its use in promoting war had its beginning prior to America's war with Spain. In September 25, 1895, William Randolph Hearst purchased the New York *Journal.* He immediately wages a newspaper war with the New York *World.* By superior salaries Mr. Hearst succeeded in luring the chief employees of his opponent's paper to his own publication. A slight diplomatic break came between America and Spain. Immediately the opposing newspapers vied for supremacy in securing the most sensational of news.

Before the battleship Maine was sunk at Havana, Mr. Hearst sent his artist, Frederic Remington, to Cuba. This illustrator found nothing there in the way of subjects or pictures. He then cabled to Hearst these words, "Everything is quiet. There is no trouble here. There will be no war. I wish to return." To this the artist received the reply, "Please remain. You furnish the pictures and I will furnish the war." (Signed) William Randolph Hearst. Then the journalistic war between these two powerful giants of the press grew by leaps and bounds. American blood was spilled to quell the rising tempest. Former Professor Bent, a lifelong student of journalism, makes this revelation in a recent book: "From all accounts those two newspapers were chiefly responsible by their junker campaign for plunging the United States into a bullying warfare and a policy of imperialism."

JOHN H. LEHMAN
McPherson College, Kansas

The power of the press and propaganda attained a greater height in the World War. It appeared as a highly specialized agency and moulded the opinions of men and nations. Italy supported a central press service that carried on extensive propaganda throughout the war. Germany reached her home public by establishing an effective press bureau under the supervision of General Ludendorff. In America, however, the German propaganda failed completely. The inadequacy of the German propaganda to America was stated by Ambassador Bernstorff in these words. "The German Press Service showed a complete lack of understanding of American national psychology." Germany failed to portray the violation of Greece and the untold suffering of German women and children due to the gigantic hunger blockade by the British.

England proved to be the master in the use of propaganda. At the outset of the war in 1914 a small department was established at Wellington House, London, to prepare their deceptive news. Lasswell, in his book, "Propaganda Technique in the World War," states that "Wellington House initiated the Brice report, which was one of the triumphs of the war on the propaganda front." A more elaborate system called the Department of Information was later established. This department, headed by Lord Northcliffe, was sponsored by the English government. Countless misleading stories were dispatched to the American press. Long, tearful accounts of Germany's invasion of "poor little Belgium," of brutal and inhumane treatment of Belgian women and children, were used to arouse American sympathy. In spite of the fact that France had brutally murdered two German nurses we found England eager to send us another story. We heard elaborate details of the killing of the nurse, Edith Cavell. A sunken Lusitania furnished the spark that kindled the smouldering fire. England's propaganda had finally attained its goal.

America, at last, was in the war. The managing director of Northcliffe's London *Mail* dictated to American newspapermen this policy: "Day after day, week after week, make patriotic appeals to the people. Keep the war spirit there first, last, and all the time." Thereupon, Mr. George Creel was made responsible for every aspect of American propaganda. Four issues were included in the American platform: to mobilize hatred against the enemy, to preserve the friendship of the Allies, to procure the cooperation of neutrals, and to demoralize the enemy. The extent of American propaganda is given by Mr. Creel in his book, "How We Advertised America." He says: "Seventy-five million booklets were circulated in America and millions were circulated abroad. We secured millions of dollars of free advertising space from the Press." Our people were thus held firm in the grip of propaganda, the indispensable ally to the makers of modern warfare.

The power of propaganda proved so effective that the promoters of war are now using it in time of peace. In 1928 Congress was considering the Administration's plan to abolish the use of poison gas in warfare. Frederick William Wile tells us that there was little doubt that so humanitarian a proposition would have easily secured the approval of the Senate. Thereupon, the associated chemical gas manufacturers of the United States responded. They issued publicity by the ream. Sufficient sentiment was aroused and enough Congressmen were appealed to that the necessary vote was mobilized to prevent the ratification of that bill. Hence, in time of peace, propaganda added another victory to her cause.

We now find the powerful Hearst newspapers at regular intervals issuing sensational war articles to the public. One of their recent articles reads as follows: "Another step in the aerial war plans of Asiatic powers against the United States is startlingly outlined by William Mitchell, former Assistant Chief of the United States Army Air Service. In last Sunday's article General Mitchell revealed secret tactical plans of the Japanese General Staff for a bombing attack upon Los Angeles and San Francisco." When the American Fleet visited San Francisco recently a newspaper there published its usual scare editorial after this fashion: "The next war—and that war may not be so very far distant if we are to believe reports seeping out of Tokyo and Washington—will be a sea war. Citizens of San Francisco and the bay cities should not fail to realize that the visit of this monster fleet here bears significance that cannot be too strongly impressed upon them." The press is issuing not only one or two articles such as these. Propaganda about Germany, England, France, and our interests in South America are continually coming from the press. In short, Propaganda, from a small beginning thirty-five years ago has risen to such great heights that it is now a world problem. Today its unbridled tongue speaks for fear, suspicion and war.

A. WARD APPLEGATE
Winner of second place in the National Inter-Collegiate Peace Contest, representing Earlham College. His oration, "Target Practice," appeared in the October number of "The Messenger of Peace."

Shall we allow this power to grip our ideals and drag them to the dust? Shall this great bestial plague cast down our hopes for peace? Shall such a ruthless, selfish few in sinister and subtle power break down the Voice of ages as we are called one stage higher? Shall we be finally engulfed by this enticing, beckoning power called Propaganda?

Our answer must be *No!* We must rise with all the strength that minds and men can muster to erase this maker of wars and destroyer of human kind. Since time immemorial the world has tried to solve her perplexing problems. We fought a war to end war but our purpose has been defeated. Various immediate agencies now exist for the extermination of war. But the power that keeps the spirit of war continually before us is the Press. To abolish the Press would be an idle fancy, but for a public will to master the Press is the colossal task before us.

America's gigantic project is to develop a national mind that analyzes the entire problem of war and peace. By analysis of causes of war the power that now dominates our national mind will be revealed. For propaganda is the final weapon by which the imperialists gain selfish materialistic ends. Until the American mind can intelligently analyze the deceptive, journalistic threats of war we will not have far advanced toward permanent peace.

Our immediate task is to adopt an agency by which the causes of war and the power of the press through propaganda can be effectively revealed. Because of the magnitude of the problem this agency must have a national basis. An adequate and effective peace program demands a Department of Peace in our federal government with a Secretary of Peace in the President's Cabinet. This department will foster an organized, extensive program of education for peace. Regional offices will be established both in America and abroad. Millions of copies of peace publications will be issued for free distribution. All libraries in America will be supplied with adequate information on the problem of war. This Department of Peace will furnish five thousand teachers in high schools and colleges for the advancement of peace. Ten thousand American students will be maintained abroad in quest of international idealism. Forty thousand students will be supported in American summer camps to analyze the vicious propaganda of the militarist. This agency for thwarting the murderous tactics of war can be adopted and efficiently promoted with but one-sixth of the amount of money now appropriated annually for the current expenses of our army and navy. While such a program as this is gigantic, it is certain to attain its goal for the root of the war evil embodied in the causes of war and the use of propaganda will thus be finally exposed to our entire nation. After this firm foundation for peace is established in America, then the time will be at hand

for effective international abolition of war.

Propaganda has been riding free winged in falsified journalism of the Press. Ten years after the greatest tragedy of the ages we are permitting this captivating monster to engulf the mind of America. Shall propaganda for war maintain our hates and fears and prejudices as an ever smouldering flame? Shall a power which dwarfs our efforts for peace always be our master? Shall the constructive triumphs of civilization by deception be consigned into obscurity? There is no time for delay. We must now destroy this most modern of war evils. The destructive methods of promoting war call in a final appeal for a national department of peace.

The great Teacher can work with no hands but our hands, with no feet but our feet, with no voice but our voice. Yet in his presence by our inaction we have allowed the power of propaganda to hold sway. We must then bend to our task and adopt a plan which will eradicate this final stronghold of war. Discarding the wreckage of the past, may we build a staunch and sturdy structure that will forever withstand the shocks and storms of time.

A TILT BETWEEN MILITARISTS AND METHODISTS

BY WILLIAM C. ALLEN

DURING September, 1919, the veterans of the Spanish-American War enjoyed their annual convention in the beautiful city of Denver, Colorado. There was a big parade in which it was said 20,000 men participated. There was a rodeo, there were addresses, there was a carnival. An aerial wizardry was said to have thrilled a crowd of more than 50,000 people. The big airplanes exhibited military formations, breath-taking dives, loops and rolls. Newspapers had from ten to twelve columns devoted each day to descriptions of the great occasion. There were numerous pictures of the marching, including that of women's organizations. The writer one afternoon saw a squad of women in uniform going through their drill in the civic center of Denver. As he looked at them he thought of the 9,000,000 women who lost their lives during the great war. He thought of the even greater number of children who were destroyed during the same period. He remembered that sex appeal to militarism tends to hide the ghastliness of war which the people of America know very, very little about.

Stirring speeches were made by eminent officials representing the army and navy. A strong "preparedness" resolution was passed. We are told that Admiral Cleuverius and Brigadier General E. L. King, assistant chief of staff, attacked the stand of the pacifists. Admiral Cleuverius was quoted as saying, "Our great fleet is one of defense. It is training American youths to live right, so that, if the country needs them, they can die right." The writer remembered some unbelievable and unutterable scenes forced upon his attention, when the United States fleet was in Panama, not very long ago.

Col. Church was reported as having said, "You see the pension bureau is not drying up . . ." "Pension disbursements to Spanish War veterans aggregated more than $65,000,000." The annual disbursements are constantly increasing. In this connection it may be interesting to observe that, according to the world book of 1929, the total number of troops in the Spanish-American War was 223,235, and the same authority adds, "The loss of life, most of which was due to disease, was 2910 for the American forces." In the midst of these exciting scenes the Rocky Mountain *News* burst forth with a leading editorial headed, "Paid Propaganda," attacking the notorious jingoist, Wm. B. Shearer.

We look at another side of the picture. During the same week the Methodist Episcopal conference of Colorado was being held in Denver. Were the brethren scared because the fundamental principle of the Christian religion—love—which they stand for, was attacked? Right in the midst of the hubbub there one day appeared the notable headline, "Army Training Denounced at Church Parley, Methodists Assail Military Work Given at Colleges in Colorado." These brethren passed, the writer believes, without a dissenting voice the following resolutions:

"Believing as does the Methodist Episcopal Church that 'preparation for war leads to war' and recognizing the suspicion and ill-will aroused in foreign countries by our various forms of military training, we reiterate our opposition 'to military training in high schools' and particularly 'to all compulsory military training in colleges and universities.'

"We congratulate the administration of Colorado University on the fact that it has remained free from this encroachment of the War Department upon our system of higher education and we request the resident bishop of the Denver area to communicate the opposition which we feel to such training as well as our patriotic purpose to use all just and democratic means to insure its discontinuance to the administrative officers of the Colorado School of Mines, Golden, and the Agricultural College at Fort Collins, as well as to the Superintendent of Schools of all cities within our bounds where military training is given.

"The General Conference of our Church having recorded its opposition 'to the aiding of military training camps by government postmarks on mail matter' thus tending 'to create a wrong impression regarding the attitude of the United States toward universal peace,' we request the secretary of our conference to communicate with the senators and congressmen of Colorado, respectfully requesting them to take up the matter with the post office department with a view to its discontinuance next year.

"Since liberty of conscience is so closely related to civil liberties, we cannot accept, without active opposition, any abridgement of the constitutional guarantees of free speech and assembly."

The military brethren did not like these resolutions and a few days afterward the Colorado Reserve Officers Association denounced them, demanding a R. O. T. C. unit in the University of Colorado, and of a junior R. O. T. C. unit in Denver high schools. The denunciation of the Methodists' resolution was worded in severe terms. The reserve officers were, "surprised and disappointed" over the action taken by the church people. They expressed the belief that the resolution was put into the conference "surreptitiously." The next day Bishop Adna W. Leonard, who had presided at the Colorado Methodist Episcopal Conference denied the above charges, he stating: "The resolutions were read in detail, word by word. Everybody heard them. When the vote was taken, plainly and in open meeting, as the conference votes always are taken, it was overwhelmingly in favor of adoption of the resolutions."

To sum up, the Methodist brethren concluded this slightly dramatic tilt undefeated and undismayed.

Men are not converted by preaching conversion any more than citizens are made loyal by demanding loyalty; show men their prince and convince them that he is gracious and truly loyal and they will die for him.

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Along the Lackawanna

In the Land of the Heart's Desire

A RIDE over a new road through a new country—new, that is, to the traveler—is like a voyage of discovery. If one is fascinated he wonders why those who have gone that way before had not expatiated on the scenic attractions presented, and urged them on his attention. As a matter of fact, they have probably done just that, but he, lacking imagination, was unimpressed and has forgotten.

Friends had told us of the alluring ride over the Lackawanna railroad, and although we could see it imperfectly behind their words, we were by no means indifferent to such an opportunity. Our eastern peregrinations have been mainly over the matter-of-fact Pennsylvania, New York Central, Baltimore and Ohio and Chesapeake and Ohio railroads—all conventionally and reasonably satisfactory. But there is something appealing in the very name, Lackawanna, that intrigues us. It is suggestive of the Lotus fruit and of dreamy indolence. It sounds so free and easy, so nonchalant and even seductive that it beckons one's spirit with promise of surcease from the too strenuous life. All very well in their place those high powered, excess fare trains such as the Twentieth Century Limited and the American, whose terminal point is Wall Street, but the romantic Lackawanna, meandering through the lovely valleys of western New York and then through the picturesque Poconos of eastern Pennsylvania, suggests a very different attitude and atmosphere. It offers one beauty for bonds, scenery for stocks, sky vistas for sky scrapers, mountains for movies and panoramas for pandemonium.

WE SUGGEST A NEW ROAD TO PEACE CONFERENCES

With pleasurable anticipation, therefore, we welcomed the prospect of a visit to Buck Hill Falls, Pennsylvania, inasmuch as our most direct route was over this selfsame Lackawanna, a ride over which proved a suitable preparation for the calm and unhurried deliberations of a peace conference. It occurs to us right here how disarmament conferences and peace congresses might be made more resultful. Statesmen who attend them are too prone to arrive via the Continental Limiteds, the National Specials, and the Commercial Expresses, thus getting a nationalistic and an imperialistic mind-set which is fatal for the pacific work in hand. In future why not try sending them over the Lackawannas for a change, giving them opportunity to relax in nature's wonderlands, to invite their souls, to get a new sense of creation and its creator, to obtain a broader perspective of men and events? Lackawannas rather than Limiteds lead to our Locarnos.

But, after all, our immediate destination is Buck Hill Falls and we are making a slow start. For all practical purposes, our starting point is Buffalo, whither a two-ply night ride over the Pennsylvania and the Big Four had brought us from Richmond. The Lake Erie city has recently stepped out with New York, Washington, Chicago, Kansas City and other transportation points having great terminal palaces. The new Big Four passenger station compares favorably with the finest, representing an investment obviously running into millions. How long will it be before these vast railway stations, like our ponderous battleships, will be rendered obsolete by the airplanes?

GETTING AWAY FROM BUFFALO AND BABYLON

Modern Buffalo is related to Lackawanna very much as ancient Babylon was related to the Promised Land—it is a good place to start from. Our Buffalos and our Babylons are too much with us and the sooner and the farther we get from them, the better for us. Not to be compromised with too close a connection with the aforementioned temple of transportation, the Lackawanna has a modest station of its own from which one sets out more consistently for the land of our spirit's desire.

Having slept indifferently the preceding night in a highly heated and overstuffed Pullman, we had no sooner settled ourselves in a Lackawanna day coach than drowsiness overcame us, even as the train made its way out of the city, and a deep sleep fell upon us. Behold our surprise on awaking! Modern Babylon was behind us as in a dream, and we were riding along the crest of Nebo, looking over into Canaan. We were not prepared for the entrancing panorama spread before us and in amazement we rubbed our eyes for reassurance. Yes, it was a living picture. The train puffed its way in gradual ascent along the ridge of high hills and down below us spread the incomparable Genesee Valley, across which rose another range of enfolding and protecting hills. On both sides of the valley, the tree-covered hills glowed with the embers of late autumn, which likewise illuminated the Genesee itself, carpeted with a mosaic of fertile farm lands and lovely villages of the plain. It was a scene of surpassing loveliness—one to ravish one's esthetic sense.

Truly we were looking into a land flowing with milk and honey. In so romantic a setting, one would naturally think of the products of such an earthly paradise in terms of the fig and the pomegranate, of grapes of Eschol, of roses of Sharon and of myrtle and olive trees. Certainly a railroad company—and especially a Lackawanna—whose right of way traverses such fructiferous farm lands would let fancy play a bit in extolling nature's bounties, framed in so picturesque and romantic a setting. For confirmation we turned to our folder wherein we read that along the Lackawanna railroad grow thousands of carloads of cabbage and potatoes and of celery and onions! Et tu, Lackawanna! We realize there is precedent for associating "cabbages and kings," but when it comes to the audible crunch, crunch of the brittle edible and the too pungent aroma of the unsocial onion—well, we must confess that our romantic and esthetic expectations were somewhat dashed. But, we must remember that even in the Promised Land, the milk and honey menu included leeks and garlic.

It was by no means a fleeting vista of beauty that enthralled us. For hours it was just one panorama after another in continuous succession. Now and then we would make an ascent to a mountain pass or portal, then descending toward another valley of delight. Occasional river courses lent loveliness to the passing scene. First it was the Genesee. Then, as we approached Elmira it was along the winding Chemung, and at Binghampton we were on the upper waters of the Susquehanna. Between Elmira and Binghampton, the Lackawanna railroad true to its suggestive name, pretends that it is a river and tries to flirt with the staid old Empire and Keystone States. From Elmira it runs for a way along the New York-Pennsylvania line, then coquetishly faces back into New York to Binghampton before turning from Father Knickerbocker to the embrace of the gallant Quaker William Penn—too gallant to remind the fair one that she has been eating onions.

AT THE PORTAL OF THE SEASONS

Had our sojourn been a week or so earlier, the Lackawanna landscape would have been radiant with yellow and crimson. To us it was even more appealing in the deeper tints of late October. Even as our train passed through the portal from one valley to another, so did the deeper, richer colors token that we were at the portal of the seasons. Behind us a fortnight were the flaming, flaunting days when it seemed the trees were leafed with the very cardinals and canaries. Not far ahead we would quote—

"The melancholy days are come, the
saddest of the year
Of wailing winds, and naked woods,
and meadows brown and sear."

But now our eyes were quaffing the brown October ale in terms of nature's richest color scheme, just as the glow in the western sky is deepest after the evening sun has dropped below the horizon. We gazed in awe and admiration upon a series of landscapes in which the prevailing tints were burnished brown and deep wines, but with still enough gold and yellow and of flashes of crimson to liven the scene. And here and there were interspersed the green of fir and pine. Once we caught fleeting glimpse of a deep ravine running full red with a torrent of crimson radiance. The hills rose as great tidal waves of russet and wine, about to deluge the land with a flood of crushed color, "too full for sound or foam." We had read of poignant beauty. Now we felt it. Never had we looked on such an autumnal landscape.

"Oh yes, you are just that way," perhaps some friend admonishes us, as we have been admonished in times past. "The last thing you see is always the finest you have ever seen." Possibly we *are* this way — we do get enthusiastic rather easily and are inclined to speak superlatively. We are by no means sure it is not a good way to be. On the other hand is the person who is forever deprecating the present scene in comparison to one in the past. All the enjoyment he gets, and all that he would allow his fellows, is in the past perfect tense. While not discounting the glories of other days, we hail with joy the beauty of the present scene.

Perhaps, however, in deference to such a critic we ought to qualify our picture. And qualify it we can in one distressing particular. We were revelling in the loveliness that enveloped us, ecstatic in the sense that every prospect pleases, when a ghastly sign cut athwart our vision. It read: "Take Carter's little liver pills." We trust our critic is appeased. As for ourselves, like Luther in the Wartburg, we would gladly have hurled a bottle of Carter's ink at this Satanic intrusion.

IN THE HEART OF THE POCONOS

It was after an hour's ride in Pennsylvania that we approached the Lackawanna river which lends its name to our common carrier of cabbages and romance. It introduces us to the western border of the Pocono Mountains which are a part of the Appalachian range. The Poconos constitute the vacation land of the Lackawanna system and offer a refuge for Philadelphians who are in danger of asphyxiation from the prevailing political atmosphere.

It was in the heart of the Poconos, at Buck Hill Falls Inn, that our peace conference was held—a conference of editors of the religious press, sometimes euphemistically referred to as religious editors.

Were we even to attempt to do justice to the mountain panorama that stretches before one from the Inn, we should have to renew and revamp our inadequate vocabulary. Included in one magnificent sweep was all the wealth of late autumnal colors, over which approving skies caught up the reflection and bent in benediction on the distant horizon.

How fitting that in such a setting men and women of good will should meet as forerunners of that long-sought day

"When the war drum throbs no longer
and the battle flags are furl'd,
In the parliament of man, the federation of the world."

We can but exclaim with the great prophet of peace who said: "How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth peace!"

W. C. W.

WHITTIER ACTIVITIES

Four Missionary Circles met in their regular monthly meetings on the afternoon of October 24. The Mary White Circle with Lydia Cammack; the Dorothy Cammack, with Rachel Hill; the Esther Baird, with Marianna Starbuck; and the Edna Chilson Circle with Mary Holcomb. All are studying, "From Jerusalem to Jerusalem," by Helen Barrett Montgomery. The writer of these items attended the last named circle. Ella Perry is the presiding officer and Mrs. Taylor, Secretary. Mrs. Roy Van Deman had charge of the program. Naomi Brown, high school student, gave a fine report of the summer camp at Arbolado, of Young Friends Conference on Training for Leadership in Religious Education. About 75 persons were in attendance, 60 of whom were young people.

The first chapter in the missionary study book was appropriately presented. Mary Marling told in a pleasing way some of the high points of interest in connection with their summer vacation trip to the middle states.

The new Sunday school building at the Japanese mission at Norwalk, six miles out from Whittier, was dedicated on the evening of October 26. The mission was was first opened in 1920 at Los Nietos, then later, on account of changing conditions, transferred to Norwalk. It was, and is, the concern of the Mission Board of California Yearly Meeting of which D. R. Marling, is president.

The pastor, K. Ishakawa had charge of the dedication service. The Scripture was read from the passages taken from the story of the completion of Solomon's temple, by John R. White, and George Taylor led in vocal prayer. The church auditorium was more than filled. There were about ten white persons present. Japanese fathers and mothers with little children were present; also a host of bright-eyed boys and girls of all ages. The pastor gave the message in Japanese. A Japanese young man spoke on behalf of the Japanese Y. M. C. A., another represented the Japanese Farmer's Association; a third, the Japanese Language School; while a fourth represented the Norwalk church. Two other Japanese men gave short talks. All the above spoke in Japanese. Florence Brown, who is the Superintendent of the Sunday school, gave a brief talk. Louise Hawley led the singing and D. R. Marling represented the Yearly Meeting Mission Board. There are about 90 Japanese members of the Sunday school. Six or eight members of Whittier Meeting (white) go regularly every Sabbath to carry on this important work.

On October 26, the Women's Bible Class attended the forenoon service of the Liberal Jews, held in their new Jewish Tabernacle on Wilshire Boulevard and Hobart Street, Los Angeles. Several members of the Men's Bible Class furnished and drove their cars, aiding greatly in the transportation. A bus, too, chartered for the occasion, was completely filled; sixty or more persons were in the visiting group. We were most cordially welcomed and shown every courtesy by the usher, in the first place, and by the Rabbi, at the close of the service, which lasted from 10:30 to 12 o'clock. The Rabbi conducted us through all the buildings belonging to the plant. He began in the main auditorium and interpreted to us the marvelous paintings of Old Testament scenes which entirely circled the walls of the room. These are the work of a world renowned artist. It took him two years to complete the task. The tabernacle was built at a cost of $1,500,000.

The ark in which four great scrolls are kept, held, for a time, our attention. During one part of the service for worship, the Rabbi, with two assistants went to the ark, opened it and brought forth two of the scrolls, laid them on the pulpit, partially unrolled them, then continued the service for a time, when they were returned to the ark.

We are thankful for our redemption through our Lord Jesus Christ. The dome of this tabernacle, the Rabbi said, is not only the largest in the United States, but in the world.

ALL

She does not need a monument,
Nor tribute great nor small,
She was a loving Mother,
And that suffices all.

JULIA GRAYDON.

Harrisburg, Pa.

NURSES FOR RUSSIA

Two trained nurses experienced in child nursing are needed for Russia by the American Friends Service Committee. Applications should be sent to 20 South Twelfth Street, Philadelphia, Pa.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

WORK BEGINS IN MARION

The Service Committee has begun relief work in Marion. On November 9, Lawrence Lippincott of Riverton, N. J., and Dr. F. D. Watson, Professor of Sociology in Haverford College, started for the scene of textile strife. They are to undertake a systematic ministry of service, guided by the scientific methods of the social case worker, and motivated by religious sympathy for the human suffering occasioned by industrial disturbance.

This work is undertaken by the Service Committee in cooperation with the Federal Council of Churches, which is also conducting an active campaign for money and clothing. All funds, however, are to be administered by the Service Committee, and the work to be carried on by Quaker workers.

"When anyone tells me that concern over hours and wages and working conditions is not the Church's business, I wonder whether they are acquainted with the God of Love." So says James Myers, Secretary of the Social Service Commission of the Federal Council of Churches. As told in last week's papers, he has spent several weeks in Marion, N. C., investigating the textile strike and general conditions there. In this he has had the active cooperation of North Carolina Friends.

Before the strike, hours and wages ran along these general lines: Woman, spooling room, working 12 hours a day, 64 hours a week, earned $7.50 a week.

Weaver, made $16.50 a week, 11 hours on night shift, no time off for lunch," "grabbed a sandwich" if he could.

Woman, spooling room, worked 12 hours and 20 minutes a day, earned $8 or $9 a week.

Girl, 15 year old, has worked one and one-half years, averaged $5 a week, worked 11 hours and 15 minutes a day.

Man, oiler, $11 a week.

Woman, widow, six children, 12 hours a day on piece work, averaged $7.00 a week.

Practically all these people live in company houses, with electric lights, but no water, sinks or sanitary conveniences. All water must be brought from pumps (one for every four or more houses) and thrown out on the ground after use. There is constant danger of typhoid, and there are occasional cases. Imagine keeping house under such conditions, after working in the mill from 6 a. m. to 6 p. m.

A nine-weeks' strike last summer brought slight improvement of hours and wages, but also brought discrimination against union on the part of the companies. Many of these last can obtain no work in the neighborhood. The people are without cash reserves of any kind. They need food, clothes, medicine and nursing service. Little children are badly in need of milk.

Checks for the work should be sent to the Service Committee at 20 South 12th Street, Philadelphia; clothing to the American Friends Service Committee, Marion, N. C.

THE EDITORIAL CONFERENCE

About forty editors of religious papers, together with several Friends and leaders of peace organizations, met at Buck Hill Falls from the 22nd to the 24th of October, under the auspices of the Service Committee, to discuss problems of disarmament and security, and of conscience and the state. As five Quaker publications were represented at the conference, it seems hardly necessary to give a long report in this column, especially as the October-November *Friends' Service* will contain a 1000-word account.

The Conference was not quite as large as had been hoped, nobody being present from cities west of Chicago, but the representation from the eastern religious press was excellent, and all concerned feel that the gathering was most important and worth while. Oswald Garrison Villard, fresh from a summer in Europe, studying conditions there, declared that the United States should take the step of total immediate disarmament. If the Christian leadership of the country could not lead in that direction, he knew of no other group that could.

Bruce Curry, of Union Theological Seminary, presented some problems of "Private conscience and the State." "Some of us who make this extreme refusal to defend our country by the war method go a step further. We believe that one *wins the right to take this stand only by enlisting heart and soul in another method which we believe is a more adequate defense.*"

Paul Hutchinson, of the *Christian Century,* also fresh from a summer abroad, spoke on such present-day problems as the Disarmament Conference, the economic and financial penetration of the United States into Europe, Russia's economic program, the World Court, and the situation in the Far East. Augustus T. Murray, of the Washington Friends Meeting, summed up the entire conference from the Christian standpoint. Speaking from the text, "Let us therefore follow after the things that make for peace, and the things whereby we may upbuild one another," he recalled the Christ way of love and brotherhood, and defined the challenge of our warlike world to the Christian leadership of today.

SYRIAN RELIEF

The need for clothing amongst the refugees in Syria is always present, as the Mission conducted by Daniel and Emily Oliver stands out as a beacon, and to it are attracted the destitute of practically the whole country.

The name of Daniel Oliver to the people of the Lebanon is synonymous with help and assistance over their present troubles.

Elizabeth Marot is collecting the consignment of clothing to be sent to Syria this fall, and would be glad of all clothing that can be spared, especially such pieces as are of extra weight and warmth. Packages should be forwarded to Elizabeth Marot, care of American Friends Service Committee Warehouse, 1515 Cherry Street, Philadelphia. They should be marked "For Daniel Oliver."

THE NEWS NOTES IN SABBATH SCHOOL

Emma Hough Rhodes of Fountain City, Indiana, writes us of a new use for the International News Notes prepared by Lucy Meacham Thruston for distribution to papers, teachers, and others. Says Mrs. Rhodes, "I find that they are just what I wish to have to help me, as I have recently begun a 'current events' period in our Friends Sabbath school, each month—on Peace—and these notes are so reliable and interesting."

ALFRED LOWRY: AN ENGLISH VIEW

We quote from the Minutes of the Friends Service Council, the France and Switzerland Committee. "After five years service in France our Friend Alfred Lowry has left the Paris Centre, and is taking up other work. We desire to put on record our warm appreciation of the devoted service he and Grace Lowry have unstintedly given to the work of Friends in France. Our Friends have established a wide circle of friends in France, and their large-hearted hospitality will be greatly missed. We still hope, however, that Alfred Lowry's future work may keep him in Paris, and that he will continue to be able to give help and counsel to the Centre and to the Monthly Meeting. Our best wishes go with him and his wife and family.

"Carl Heath (who visited the Center late in August) feels it essential that an experienced Friend should replace Alfred Lowry—a Friend who can carry on the office work, give assistance to Ella Barlow in the student service, and keep our French Friends in full touch with the

more experienced life of the Society in England and America. Henry Van Etten's work lies in the prison service and in outside speaking and lecturing. (He also gives some time to the demands of the office.) Ella Barlow is occupied in the Student service. Ethel Behrens is busy with Peace Service and with Hospitality both at the Hotel Britannique and at the Centre. In addition to the above, Friends for short time visiting service are much needed."

A SUMMER EXPERIMENT IN IOWA

Two directors of Religious Education were furnished for work during the last summer by the Committee on Religious Education of Iowa Yearly Meeting. These workers were Jeanette Hadley and Dorothy Edgerton, advanced students in Penn College. The Committee of the Yearly Meeting opened up opportunities for service in cooperation with the meetings of Bangor, Honey Creek and Chester. Penn College provided a special course in Sunday School Methods which was taken by seven students, including the two above mentioned. This was a full two-hour per week, one semester course and was organized particularly to help students in their leadership of young people and children in the local school.

The two young Friends who acted as directors served the respective churches for about ten weeks, taking up their work soon after the college commencement. Their work consisted of: helping in three Vacation Schools, acting as directors of the school or teaching or leading in handwork and dramatizing. They taught various Sunday School classes almost every Sunday, thus getting in touch with the needs of the pupils and getting into personal contact with various age groups. Jeanette Hadley directed the choir at Bangor, while Dorothy Edgerton helped organize a choir at Honey Creek. Young people's picnics on July 4 and socials and campfires for young people on other occasions were arranged. An L. T. L. contest was coached and Dorothy Edgerton directed eight Peace Contests. As one of the projects undertaken, young people under the guidance of the director made models of the Honey Creek and Bangor Meetinghouses which were exhibited at Yearly Meeting and the Honey Creek model was on exhibition in the Religious Education Exhibit during the All-Friends' Conference and called forth a number of very favorable comments, as it indicated something of the beauty of the meetinghouse and the grounds about it. The Christian Endeavor Societies were assisted in their programs and in organizing themselves the better for future work. A number of young people were brought into activity through the worship programs of the Bible Schools. Young people and children put on two Sunday evening meetings, in one of which the Church Vacation School was demonstrated and a Peace Meeting was held at the other session. The Young People's Meeting was sponsored and was held at the Quarterly Meeting session. The officers and teachers of the Bible Schools were assisted in working out plans for better work in their particular fields.

The pastors of these meetings, Anna Smith and John and Mattie Hadley, spoke at Yearly Meeting time of the splendid work which these directors accomplished. They were given an opportunity at Yearly Meeting to tell of their work to a good-sized audience and much interest was manifested. The Yearly Meeting's Committee has requested Penn College to put on a similar course the second semester this year and has set its stakes for getting four directors out during this coming summer.

It Might Look Better

Consolidated Report of United Benevolences April 1 to October 31, 1929

Yearly Meetings	1928	1929
Baltimore	$ 2,950.53	$ 2,505.39
California	869.00	622.00
Canada	200.00	.....
Indiana	12,850.65	12,181.45
Iowa	6,050.00	4,854.82
Kansas	4,952.15	3,973.66
Nebraska	700.35	473.98
New England	5,905.66	5,658.38
New York	1,775.10	3,744.73
North Carolina	5,520.08	4,607.08
Western	4,871.69	5,810.92
Wilmington	2,396.10	1,685.26
Oregon	1,611.11	891.16
Other Sources	2,708.95	2,880.98
		$49,889.81
Deficit Funds		977.16
TOTAL RECEIPTS	$53,361.37	$50,866.97

Boards and Agencies	
American Friends Board of Missions	$39,422.36
Peace Association	1,893.17
Board of Young Friends Activities	1,734.66
Board on Prohibition and Public Morals	189.23
Board on Education	113.79
Board on Religious Education	771.99
Fund for Aged Ministers and Missionaries	2,539.07
Emergency Fund:	
General	1,433.06
Deficit:—A. F. Bd. of Missions	2,059.89
Promotion Notes	709.75
	$50,866.97
United Budget for year 1929-30	$151,305.00
Receipts to date	50,866.97
Balance to be raised by March 31, 1930	$100,438.03

Will You Help It to Be Better?

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE NATURALNESS OF RELIGION

BY A. B. BROWN AND J. W. HARVEY

Messrs. James Clarke & Co., pp. 190.

The writers, who are both members of the Society of Friends in England, believe that religion is grounded in the nature of man—a normal if not an inevitable expression of man's life and nature. They have here attempted to present as far as possible without trespassing on theological ground or introducing issues of dogma, a view of religion and of Christianity in particular, from the standpoint of psychology rather than theology. The limitations and dangers of the psychological method are recognized and discussed. This substantial contribution to constructive religious thought on the Nature of Religion, Prayer, Worship, Moral Practice, Forgiveness, Inspiration, etc., will be welcomed by students and thinkers and seekers after truth. "While the several chapters were in the first instance sketched out by one or other of the two writers, the book as it stands represents the result of constant discussion and detailed collaboration."

Religion is defined as an attitude of response to a quality or spirit in the universe that evokes the feeling of reverence. The varieties of response, the meaning of salvation, the growth of a personality, the element of belief, the renewal of contact by which the religious experience is sustained and enriched as in prayer and worship, both individual and corporate, are considered and the relation of religion as a whole to the life of moral practice. "Religious faith should mean an openness of mind to new truth, a responsiveness to revelation from the source with which in religion man feels himself to be in touch, and a readiness to adventure and experiment on the inklings so caught and promptings so received. The man of faith is open to a kind of guidance which enables him to blaze new trails that go beyond and at times run counter to established ways of living." The moral problem for the individual is the problem of achieving self-control and a fruitful direction of instinctive desires, either by direct expression or by indirect sublimation.

A chapter is devoted to a study of sin and moral wrong-doing which is followed by another on provocation and forgiveness. But in some ways the most interesting chapter discusses inspiration, the source, the conditions and the quality of an experience that cannot be commanded at will, or induced by conscious effort, although certain conditions are favorable to its onset. "The inspiration of the creative mind is not confined to the content of the vision or experience but extends to the form in which it is expressed." An attempt is made to show how, as a process occurring in the mind, the experience of religious inspiration takes its place alongside the inspiration of poet, artist or thinker, and all are "in the manner in which they occur equally mysterious, and all are equally natural."

Religious genius and normal experience are considered in the closing chapter and show that the workings of man's mind in the highest reach and range of his experience are not less wonderful and meaningful as we begin to understand them, but increase in wonder and meaning as "knowledge grows from more to more." The authors reach the conclusion that no familiarity or certainty of scientific explanation can deprive the various experiences of life of their religious experience, and that the profoundest reading of life will always leave us more wondering and reverent because more deeply conscious of the Spirit "in whom and of whom and unto whom are all things."

CHRIST AND MODERN EDUCATION

BY CHARLES E. RAVEN

Henry Holt & Co., $1.75.

The last page, but one, in this book gives the key to why a "high up" in the Church of England should write such a fine exposition of the Church's task and program. He says: "It is not too much to say that if the Church would concentrate its attention upon the findings of scientific educationists—would equip its ministry with knowledge of the subject, a change of overwhelming magnitude might be effected in a single generation."

The author has elaborated a paper read at the Jerusalem Conference into a book in which he gives a full scheme of Christian education based primarily on Jesus' method. By the simple device of contrasting the usual religious education of the average local church with the method of Jesus and the actual findings of educationists at large, he has laid bare a multitude of weaknesses which unquestionably hinder the church and block the progress of the kingdom. The pages fairly bristle with terse, thought-provoking and wholesome statements.

What a comment on the home church and the church abroad is found in his statement that a fallen woman of Cairo "learnt English but not Christianity" in a school under the auspices of a Christian Church! The inference is evident that in that school "religion was taught far worse than any other subject" and this would apply to the total teaching program of many communities.

A large section of the book deals with the method of Jesus as it would be applied to various age groups. This portion will be especially helpful to teachers who desire to choose materials for lessons along real scientific lines.

Canon Raven has done a very fine piece of work in giving this book to the religious educators of America. It comes with special force because it shows that as a minister with multiplied duties he has been convinced that religious education deserves most careful thought and even supreme thought. His estimate of the importance of the teacher is somewhat judged by this statement which he says is somewhat exaggerated: "Give me the right sort of teachers; I don't mind what he teaches."

E. H. S.

WOMAN'S MISSIONARY UNION

On Wednesday, Oct. 30, the Woman's Missionary Union of Indiana Yearly Meeting met in the Friends church at Spiceland. There were 168 registered delegates. The president, Amy J. Marvel of Richmond was in the chair and Esther Pickett of Fountain City was Secretary-Treasurer. The meeting opened with a devotional period led by Margaret Webb of Richmond. Nelle B. Shroyer, also of Richmond, read the story of the Japanese girl who thought the American home was beautiful but she found no one who worshiped God. It was a plea for Bible study and worship in our homes. Most of the local societies in the Yearly Meeting have joined the union, but the roll call showed that a few have not. It is hoped these will before another meeting.

Luncheon was served at the noon hour in the basement of the church, with all the delegates seated, at once, amid bright lights and a cheerful fire in the huge fireplace.

At 1:15, the afternoon session began with Wm. O. Fox, pastor of the hostess church, leading in devotional worship. Many of the delegates had come to hear Margaret R. Parker, who was then introduced. She has spent five years as a medical missionary in Africa. She told how hard it was to save the mothers and babies, as they knew nothing about sanitary measures, and how slow the natives were to trust them in the hospital work. They need more buildings and equipment, and the work is not progressing as it should for lack of funds. The sounding note through the day's program was "pay up your share of the budget."

QUAKERDOM · AT · LARGE

Our Danish friend, Peter Guldbransen, has recently established a news syndicate at Oakland, California, specializing in Scandinavian news articles. Appropriately enough he has named his organization the Hamlet Syndicate.

* * * *

Enoch Walkingstick is the name of a student recently enrolled in Penn College according to a news item found in a Des Moines paper. He is a Cherokee Indian who has been a student in the Indian school at Chilocco, Oklahoma. His better known tribal name is Howineetah which in English would be Young Deer.

* * * *

James R. Howard, an Iowa Friend, has been appointed Director of Organization of the Federal Farm Board at Washington, D. C. He was for several years a leader in American Farm Bureau Federation activities, having served as president of that organization. During the last presidential campaign he was in charge of publicity work in the western headquarters of the Republican party at Chicago.

* * * *

Some one has been remiss in sending us an interesting news item—just the kind we covet for this page. During the summer, The Indianapolis *News* conducted a prize letter contest in which the competitors were to answer the question, "Whom should Marian marry?" Nellie Maris, a Friend of Bloomingdale, Indiana, entered the contest with a letter advising Marian to marry her farmer boy friend, Jim, setting forth the advantages and attractions of home-making on the farm. She was awarded first prize which was a check for $300.00.

* * * *

Extracts from two recent Russian dictionaries show that differing views prevail in that country regarding the Society of Friends. Perhaps the most interesting point of all is that they should be mentioned at all. The definitions under "Quakers" are as follows: "Members of a religio-political sect in England and America. Reject the priesthood, military service and oaths and lead a highly virtuous life." (Dictionary of Foreign Words published in Leningrad.) "Religious sect in America and England. Reject sacraments and military service, and have no priests. Distinguished by a peculiar hypocrisy." (Pocket Dictionary published at Sverdlovsk.)

* * * *

Professor Elihu Grant, of Haverford College, who is directing the Haverford expedition at Ain Shems, Palestine, spoke at the opening of the Friends Boys School at Ram Allah, on the twenty-ninth anniversary. When the school was founded in 1901, he was headmaster and was assisted by Mrs. Grant. At the end of October the excavating closed for the winter and headquarters were moved to Jerusalem. A much prized recent find was buried treasure in the form of a small clay pig filled with gaudy gold trinkets and other valuable jewelry some of which are inscribed and the whole collection will make an interesting subject of study and record.

* * * *

Carl D. Byrd, pastor at Alva, Oklahoma, is being sent by Kansas Yearly Meeting Christian Endeavorers to Germany as their representative to attend the World's Christian Endeavor Convention in 1930. During the Yearly Meeting these Endeavorers also challenged the older members to launch a campaign for a net increase in membership of 500 in Kansas Yearly Meeting. It is the first time since the war that a great international Christian Convention is to be held in Germany and much interest is being centered in this enterprise. The Official Call to the Eighth World's Christian Endeavor Convention states that it will be held in Berlin, Germany August 5-11, 1930.

* * * *

Due largely it is said to the pressure being made by American tourists, the color bar is being raised in London against Negroes who are now being refused entrance to restaurants and theaters. James Marley, a Labor member of Parliament, has espoused the cause against racial discrimination in that body and at the request of Mr. George Lansbury, First Commissioner of Works in the government, took up the matter of the refusal on the part of thirty London hotels to admit as a guest Mr. Robert S. Abbott, a newspaper proprietor of Chicago. English Friends are interesting themselves in the situation and the first of a series of meetings called by them to discuss the whole question of the color bar was held at Friends House, October 22, presided over by William F. Nicholson, Secretary of London Yearly Meeting, at which the chief speaker was Mr. Marley.

* * * *

The old meetinghouse at North Pembroke, Mass., is one of the best known landmarks in the eastern section of Plymouth county. Surrounding it is the burying ground where many persons once prominent in the town and county lie buried. The frame meetinghouse had been moved from the ground where now Norwell is situated to its present location about 1750, and was one of the first buildings in this section. For many years it has not been used. The oldest survivor of the meeting is Susan LeFurgey of Hanson, who is 98 years of age. Plans are under way for the restoration and perpetual preservation of the house and grounds and on the last Sunday in October a meeting was held in the old meetinghouse to effect an organization. Horace T. Fogg, treasurer of Plymouth County, has been energetically promoting the enterprise and contributions subscribed have been temporarily deposited with the Rockland Trust Company. Much enthusiasm is being shown by descendants of Friends who worshipped here and also by the people of the towns in the section. Virtue Bowerman Gifford of West Falmouth, Mass., who with her husband and two children recently visited this historic spot, writes: "I have never seen anything so old looking except in the old Apponagansett Meetinghouse, near New Bedford, Mass. The gallery seats were unpainted—very crude—just as when first built. I wish that Friends might have some part in this restoration." The meetinghouse stands on the brow of the hill after leaving Hanover on the Massachusetts Bay Path, the direct route from Boston to Plymouth and the Cape.

NEWS OF OUR MEETINGS

Rally Day was observed by Friends at New Providence, Iowa, on October 27. The attendance at Bible school was 277. The largest number in any class was 50. This is a class only recently organized under the name of the "Whittier" class, and is made up of young married people taught by the pastor, DeWitt Foster. A dramatization of the story of Moses was given by Mrs. Foster's class of high school girls as the opening exercise.

* * * *

Haviland Monthly Meeting at Haviland, Kansas, is active along all lines of church work. The Sunday school averages about 200 and the Christian Endeavor is also well attended. Resident ministers very acceptably brought messages during the illness and death of the former pastor, George C. Wise. The meeting heartily welcomed William S. Kitch and his wife as pastors who arrived October 14, the parsonage having recently been painted and set in order for their coming. At the close of prayer meeting, October 23, the entire congregation called with baskets well-filled with good things to eat and took possession. After hearty greetings the group dis-

persed wishing their pastors a pleasant and profitable stay in their midst and assuring them of full cooperation in promoting the work of the Kingdom. Marie Casell recently held an all day Quarterly Meeting service on religious education here which was very helpful.

* * * *

The last Saturday and Sunday in October are the dates always anticipated with much pleasure by the Friends of Winneshiek Quarterly Meeting when representatives from the various local meetings gather at Valton, Wisconsin, the village among the hills. This year again it was a time of rich blessing, of heart searching when decisions were made for God and his service.

* * * *

The pastor and his wife of Searsboro Friends Meeting, Iowa, in company with twenty-four of their newly organized Christian Endeavorers, attended the Fifth District Christian Endeavor Convention at Pella, October 4-5, and they carried off the prize for the most miles traveled.

* * * *

Three auto loads of Friendly delegates to Winneshiek Quarterly Meeting, from Kedron, Minn., Sawyer, Wis., and Hesper, Iowa, came to Valton, Wisconsin, (the town in the valley) to attend "the October Quarterly Meeting." Five sessions were devoted to gospel service and worship besides the regular business meetings and the young people's rally. We were favored by the presence and ministry of the Yearly Meeting Superintendent, and the pastors of the various Monthly Meetings. The hospitality of the local friends was very commendable. Although the Monthly Meetings of this Quarterly Meeting are remote as to distance they are closely joined in Christian fellowship.

* * * *

Woonsocket, Rhode Island Friends were favored during the month of October, the first Sunday, by a visit from James Coney, who gave a fine message, and the other three Sundays, Harold W. Myers spoke in the services and helped in the Sunday school.

NOVEMBER

Gray and russet and gold,
Gray of the rain-filled sky,
Gray of the city side-walk;
A gray old world and a sigh!

Russet and gray and gold,
Russet of bare damp trees,
Russet of empty flower beds,
The world's less gray for these!

Gold and russet and gray,
Gold of the poplar's leaves,
Gold of the street lamp's filitter,
Surely the gray deceives!

ANNIE MARGARET PIKE.

Vancouver, B. C.

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BIRTHS

WEBB—To Earl M. and Luella Winslow Webb, Berne, Indiana, members of New London Meeting, October 29, 1929, a daughter, Margaret Adele.

MARRIAGES

KEATS-MOWRY — At the home of the bride's parents, North Smithfield, Rhode Island, October 25, 1929, Louise A., daughter of Walter A. and Edith Pennell Mowry and Albert V. Keats. The bride is a member of the Smithfield Monthly Meeting.

PAIN-VAUSE—Arthur W. Pain to Berta Gertrude Vause of Johnson, Florida, September 11, 1929. Arthur Pain is the son of A. Ellen W. and Arthur E. L. Pain. They will live at Jaruco, Cuba.

DEATHS

ELLIS—At his home in Des Moines, Iowa, Richard Timberlake Ellis, aged 89 years. Born near Samantha, Ohio, he moved with his parents to Missouri and later was married to Judith Lukens. After her death, he moved with his widowed mother to Motor, Iowa, and in 1888 was married to Margaret A. Farlow. Here, for thirty-nine years he was an elder, a teacher and treasurer in the Friends Meeting, and for a time was member of the Board of Penn College. In 1919 they moved to Des Moines. Besides his wife, he is survived by four nephews and three nieces. Funeral services were conducted by Percy M. Thomas. Interment in Glendale cemetery.

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WM. E. BERRY
Penn College Oskaloosa, Iowa

DAILY BIBLE READINGS

Lesson for Nov. 24 *The Higher Patriotism.* Jonah 1:1-3; 3:1-5; 4:5-11.

Golden Text: He made of one every nation of men to dwell on all the face of the earth. Acts 17:26.

M. Jonah's Disobedience. Jonah 1:1-10.
T. The Conversion of the Ninevites. Jonah 3:1-10.
W. A Parable of Divine Compassion. Jonah 4:1-11.
T. Religion a Universal Experience. Acts 17:22-31.
F. Patriots in an Alien Country. Psalm 137.
S. Fellow Citizens in the Family of God. Eph. 2:11-22.
S. God's Gifts to All Peoples. Isa. 55:1-7.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

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